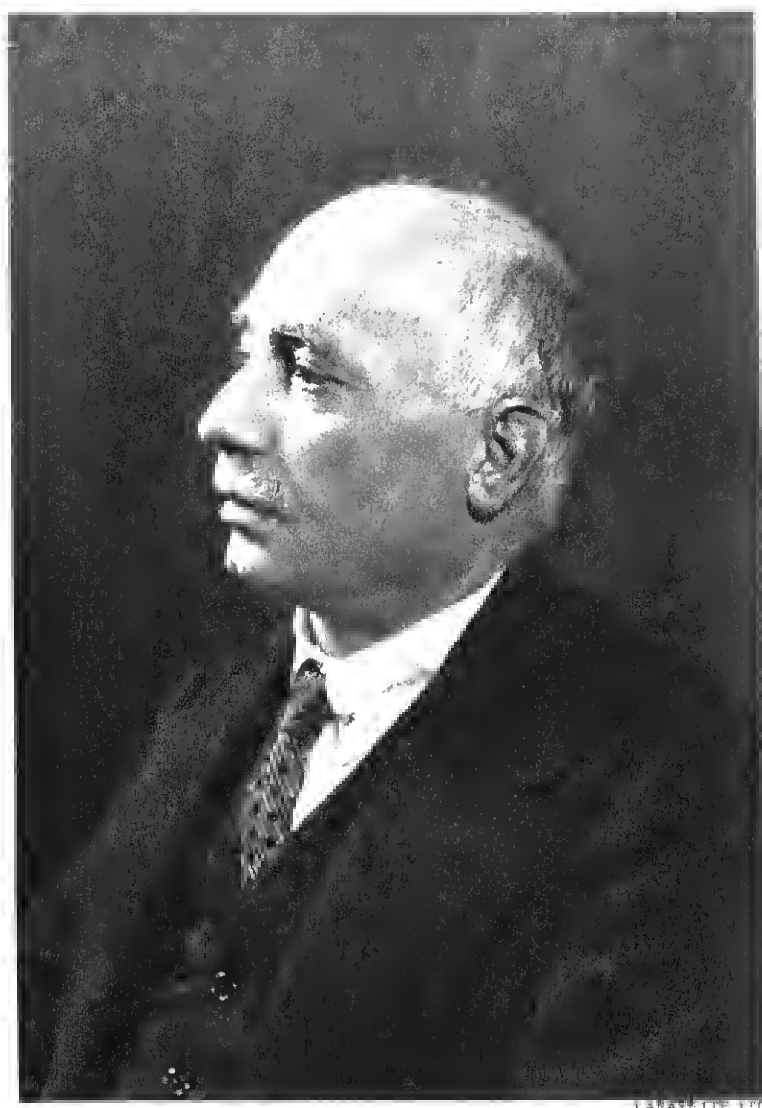


WOODBROOKE CATALOGUES

VOL. III



LAFAYETTE 1.70

Alphonse Wingard, P.L.
1881 - 1937

CATALOGUE
OF
THE MINGANA COLLECTION
OF
MANUSCRIPTS

NOW IN THE POSSESSION OF THE TRUSTEES OF THE
WOODBROOKE SETTLEMENT, SELLY OAK, BIRMINGHAM

VOL. III
ADDITIONAL CHRISTIAN ARABIC AND
SYRIAC MANUSCRIPTS

BY
A. MINGANA

CAMBRIDGE
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1939

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ALPHONSE MINGANA

1881-1937

BY D. S. MARGOLIOUTH AND G. WOLEDGE

It is with profound sorrow that the Library of the Selly Oak Colleges issues this Supplementary Catalogue. On 5th December, 1937, the scholar who not only compiled it, but by rare knowledge, skill, and enterprise had secured the documents which it enumerates, passed away. He had regarded the description of the materials which he had amassed as sufficient occupation for a lifetime; into a career which terminated in middle life he had crowded work which might well have occupied several lifetimes of longer duration.

Alphonse Mingana was born on the 23rd December, 1881, in the neighbourhood of Mosul. His father, Paul Mingana, was a landowner, who by his services to the Church had earned the title Reverend; his mother's name was Marie Nanni. He was the eldest of their eight children. They belonged to the Chaldæan community (i.e. that branch of the Nestorians which had accepted the authority of Rome; the name Assyrians has in recent times been given to the others). They sent their son for education to the Lycée St. Jean in Lyons. Here he acquired complete command of the French language, and his European training, aided by natural gifts and serious study, enabled him to acquire the classical learning of Europe and the most important of its modern tongues. The language of his native country was Arabic, the ecclesiastical language of his community Syriac, and its vernacular a modern descendant of this last. Other languages with which his environment rendered him familiar were Persian, Kurdish, and Turkish.

Returning to Mosul, he studied there at the Syro-Chaldæan Seminary, which was conducted by French Dominicans for the training of priests for the two Syriac-speaking uniate Churches, Syrian and Chaldæan; and, after ordination, he remained here until 1913. From 1902 to 1909 he was professor of Syriac; he acted as director of the Dominican press; and he travelled extensively on behalf of the Seminary in the surrounding country. During these years he laid the foundations of his life-work in two directions. Firstly, he collected, presumably for the Seminary, seventy Syriac manuscripts, twenty of them on vellum; they were unfortunately burnt during the war of 1914-1918. He had already, no doubt, the enthusiasm for manuscripts in themselves which in later years underlay his scholarly work on their contents, and which combined the skill of an expert palæographer, the acumen of a shrewd business man, and the zeal of a schoolboy stamp-collector. Secondly, he took charge of the printing of a Syriac service-book, wrote a Syriac grammar, and edited a number of Syriac texts, for his work on one of which, the *Narsai homiliae et carmina*, he received a papal doctorate of divinity. This work gave him

a profound knowledge of Christian theology, minute acquaintance with the differences between the sects in theory and practice, and interest in the early spread of Christianity—all matters to which his later publications bear abundant testimony.

As a result of theological difficulties, he left Mosul on the 7th January, 1913, and spent two months travelling in Persia and the Ottoman Empire, during which he was entertained at Mardin by an American Protestant missionary named Andrews, whose hospitality he never forgot. On the 17th March, 1913, he left the East, never to return except for the visits noted below, and came to England, where he was attracted to Woodbrooke, the Quaker Settlement for Social and Religious Study at Selly Oak, Birmingham, by the reputation for oriental scholarship and for friendship with Eastern Christianity of Dr. Rendel Harris, who was Director of Studies there from its foundation in 1903 until 1915.

He spent his first weeks in Birmingham in the house of Rendel Harris, who could give sympathetic friendship to the exile and understanding encouragement to the scholar ; and then moved into Woodbrooke. His knowledge of the English language was slight, and based largely on Shakespeare and the Bible, and he was in other ways an unusual guest for a Quaker community, but his gifts and his character made him welcome. He found much that was congenial in its spiritual life, in which traditional Quaker simplicity was enlivened by the devotional genius of Rendel Harris ; he found, too, a congenial atmosphere for his work, and personal friendship ; and it was at Woodbrooke that he met the Norwegian lady, Emma Sophie Floor of Stavanger, whom he married in 1915. He stayed at Woodbrooke for a period of over two years, during the latter part of which he taught Eastern languages,—Arabic for missionaries and Hebrew for theological students ; and he remained warmly attached to it throughout his life, choosing the name " Woodbrooke Studies " for the series in which he gave the world editions of some among the most important of the documents which he had brought to light.

Community of studies also won for him the friendship of Mrs. A. S. Lewis and Mrs. M. D. Gibson, famous travellers and discoverers of important manuscripts connected with early and Eastern Christianity ; and it was while staying in their house in Cambridge in November, 1913, that he discovered the significance of the text of some palimpsest Qur'an leaves in Mrs. Lewis's possession, which formed the subject of his first contribution to Islamic scholarship. (By an odd coincidence, amongst his latest acquisitions, though he did not live to identify it, was a stray leaf from the same manuscript.)

It was while he was at Woodbrooke, too, that, as the appended bibliography will show, he began a fruitful stream of contributions to learned periodicals, which only ceased with his life, though in later years the more substantial work of editing and cataloguing left him less time for this form of work.

In July, 1915, he was appointed to the staff of the John Rylands Library, Manchester, to catalogue its rich collection of Arabic MSS., of which the nucleus is that formed by the twenty-fifth and twenty-sixth Earls of Crawford, and bought by Mrs. Rylands in 1901. He remained there till 1932, having latterly the title of Keeper of the Oriental MSS.

His catalogue appeared in 1934, after he had left Manchester ; but during his years there he was a frequent contributor to the *Bulletin* published by the Library, and edited important texts preserved there.

In 1920 he became naturalised in this country ; he became one of the most loyal of Englishmen, though he remained one of the least typical ; his use of English became fluent and expressive, but never lost a colour and a vivacity rare amongst us ; and he would boast, with a complete freedom from its restraints, of our phlegmatic national character. During the War of 1914-1918 he served his adopted country by acting as censor for the letters of Assyrian refugees, and by compiling for the Admiralty and the War Office vocabularies of Arabic, Persian, Turkish, Kurdish, and Syriac. He also helped to inform public opinion by numerous articles in the *Manchester Guardian* on political and social conditions in the Near and Middle East. To the end of his life he maintained a lively interest in Eastern politics and church affairs, keeping in touch with ecclesiastical dignitaries there, as well as with the Syrian emigrants to the Americas.

During his Manchester years his two children, a son and a daughter, were born.

From 1916 to 1923 he was Special Lecturer in Arabic in the University of Manchester ; but he found lecturing irksome and uncongenial, and his influence over younger scholars was more happily exercised in private discussion. Dr. W. C. van Unnik, who worked at the Mingana Collection in Selly Oak, acknowledges the way in which " this Western-Eastern scholar " had brought the East near to him.

In 1924 began the remarkable alliance of his talents with the munificent and understanding patronage of Dr. Edward Cadbury, whose friendship he owed to his connection with Woodbrooke. In the years 1924, 1925 and 1929 he undertook at Dr. Cadbury's expense three expeditions in search of manuscripts. In the first of these, in the spring of 1924, he travelled from Beirut to Aleppo, Mosul, Sulaimania, and Hamadan ; he bought for the Rylands twenty-two Arabic and some Syriac manuscripts, and for Dr. Cadbury a few Syriac ones, which formed the nucleus of the Mingana Collection. In the autumn of 1925, travelling through Damascus, Baghdad, Kermanshah, the Mosul vilayet, and South Kurdistan, he added extensively to the Syriac collection, and also obtained some Arabic manuscripts. In 1929 he visited the Sinai Peninsular and Upper Egypt as far as the Third Cataract, acquiring mainly Arabic manuscripts.

During the War of 1914-1918 the East and West Syrian communities had been reduced in numbers and scattered ; churches and monasteries were destroyed, and Mingana's first two journeys were made at the moment when manuscripts which had passed into private hands could be rescued from the loss or destruction which might otherwise have overtaken them. Mingana had, moreover, the probably unique combination of qualities which was necessary to carry out this work : his skill in languages, his knowledge of the geography of the region, of its ecclesiastical affairs, and of the history and topography of its towns and villages, his experience of its manners and customs, the status of his British nationality, and the support of British wealth. But even so it was a difficult and dangerous undertaking, and Mingana's personal courage and resource were not least among the things that made it possible. He afterwards talked from time to time of writing an account of his journeys ; but there was

always some more urgent work of scholarship to claim his time, and he left nothing but a few pages of anecdotes : how an official on the frontier between Syria and Iraq, seeing the title " Dr." on his passport, kept him waiting till all the invalids of the neighbourhood could assemble—a situation which he dealt with by distributing the contents of a bottle of quinine ; how as the guest of the " devil-worshipping " (Yezidi) mayor of a small town near Mosul he passed a night in which vermin made sleep impossible, and heard at dawn from an adjacent Jacobite church the words " O ye things that creep on the surface of the earth, bless ye the Lord ! "—a prayer in which he was disinclined to join ; how in Kurdistan he was offered Christian manuscripts earlier than the time of Christ—which proved to be printed books of the twentieth century ; how in a village in Tur Abdin two Kurds persuaded him to draw up a document conveying, in discharge of an earthly debt, the debtor's right to one houri in Paradise.

The following Bibliography indicates the vast range of his researches, about which a little may be said. Though his interest was mainly in Christian antiquities, he was well versed in the literature of Islam, frequently lectured to students on the subject, and made many important contributions to the study of it. Shortly after his arrival in England he assisted Mrs. A. S. Lewis in deciphering *Leaves from Three Ancient Qur'ans*, containing some remarkable and possibly pre-Othmanic variants ; on the title-page of this book, which has a very learned and thoughtful Introduction, his name figures before hers. He afterwards brought to light an early Syriac translation of the Moslem Sacred Book, which also preserves noteworthy variants ; and one of his latest works furnishes an account of *An Important Manuscript of the Traditions of Bukhari*, a collection which, with the Sunnis, is only second in authority to the Qur'an, with an Introduction which may well prove epoch-making in the study of Mohammedan Tradition. The key which he has provided furnishes the solution of many difficulties which confront the student of that work and those with which it is associated.

Another work in which he figures on the title-page as collaborator is the elaborate edition of the *Odes and Psalms of Solomon*, issued by the John Rylands Library in 1920. The Psalms had long been known in a Greek text ; the Odes, of which some fragments had been known from citation in the Coptic Pistis Sophia, were discovered by Rendel Harris in a Syriac text. Their publication aroused great interest and various theories were put forward as to the community to which they should be ascribed. In what may be called the conclusive edition, for which Dr. Harris obtained Dr. Mingana's co-operation, the Coptic fragments as well as the Syriac text are incorporated, and in the elaborate Introduction and Commentary which accompany them references to them are collected from Syriac authors with great learning, and the various views of their import are carefully examined, with arguments in favour of the editors' own opinions.

Two documents of the first importance for early controversy between Christians and Moslems were brought to light by Dr. Mingana. One of these, *The Book of Religion and Empire*, was produced by him from a MS. in the John Rylands Library, and published in the original Arabic with English translation. It is by a convert from Christianity to Islam, whose patron was the Caliph Mutawakkil (A.D. 847-861), and is the earliest collection on a large scale of passages in the two Testaments, supposed to foretell the mission of the prophet Mohammed. This Apology, for

which the author used the Syriac Bible, can be shown to be the source of later works which have the same object. A Beirut Jesuit, who declared the work to be a forgery (even insinuating that it was Mingana's own, though with what object could not even be imagined) was easily refuted, among others by Professor Margoliouth, whose acquaintance with Dr. Mingana commenced in 1914, and developed into cordial friendship, maintained by continual correspondence. Professor Margoliouth was fortunate in securing his co-operation for the article "Qur'an" in the *Encyclopædia of Religion and Ethics*, and his frequent visits to Manchester when compiling the Catalogue of Arabic Papyri in the John Rylands Library enabled him to see much of Dr. Mingana and profit by his wide and accurate erudition. Professor Margoliouth was gratified to find him in accordance with himself on more than one literary question about which they seem to be in a minority. His services also extended to the late Mrs. Margoliouth, who, in preparing her Supplement to her father's *Thesaurus Syriacus*, found him willing to revise the proofs and furnish her with information which she could scarcely have obtained from any other source.

Besides bringing to light this Apology for Islam to Christians, he also discovered and published, this time in Syriac, an Apology for Christianity addressed by Patriarch Timothy to the Caliph Mahdi (A.D. 775-785). Among various interesting matters dealt with in the Introduction to this Apology is the defence of the authenticity of the Apology ascribed to al-Kindi, which had been disputed.

Another work of outstanding importance which comes late in the Bibliography is *The Book of Treasures* by Job of Edessa, edited in 1935 in Syriac, with an English translation and a very lucid and comprehensive Introduction. Its author lived till A.D. 832, and his work is correctly described as an Encyclopædia of philosophical and natural sciences as taught in Baghdad about A.D. 817. To render this work into fluent and intelligible English, with correct equivalents for the scientific terms, required an unusual amount of both special and general knowledge, as well as profound acquaintance with Syriac idiom. Its value for the history of Moslem science and philosophy is unquestionable, and it is likely to be the subject of much research. This was the first of a series called *Woodbrooke Scientific Publications*, to take the place of *Woodbrooke Studies*, of which seven volumes had appeared from 1927 to 1934, similarly financed by Dr. E. Cadbury, and containing editions with translations of Christian documents in Syriac, Arabic, and Garshuni (Arabic written in Syriac characters: Dr. Mingana has the merit of ascertaining the correct spelling and import of the name). The first four of these volumes (1927 to 1931) appeared in the *Bulletin* of the John Rylands Library, and were issued simultaneously as independent works; it was at first arranged that Dr. Rendel Harris should prefix Introductions to the texts included, but this did not last beyond the second volume; Dr. Harris's work exhibits the learning, the sagacity, and the humour which characterise all his writings. He himself about this time migrated to Birmingham. Of the texts published in *Woodbrooke Studies* some are reproduced in rotograph, but in the greater number of cases the more legible moveable types are employed. A few words may be said about the content of this remarkable series.

The first place for importance should be assigned to the Syriac translations of lost works by Theodore of Mopsuestia (ob. A.D. 428). These treatises On the Nicene Creed, On Baptism,

and On Eucharist and Liturgy, form the content of Volumes IV and V, and an elaborate Introduction demonstrates their value for the history of Christian doctrine and liturgical theory and practice. It is also of importance for its defence of the theological position of this Father, reminding the reader of the defence of that of Bardesanes given in the edition of the Odes of Solomon. This may not improperly be described as the most considerable contribution to Patristic literature made in recent times.

Considerable attention was given in the English, the Continental, and the American press to a number of Apocryphal works discovered by Dr. Mingana in his travels and given the world in *Woodbrooke Studies*. In a note on page 355 of Volume III he enumerates no fewer than eight documents of this type published by him between 1927 and 1931. Like the previously known New Testament Apocrypha they contain fantastic amplifications of and additions to the Biblical narratives, without, it must be confessed, much respect for either historical truth or chronology.

In one of these Pontius Pilate is transformed into a Christian confessor and martyr, and the emperor Tiberius into an earnest believer in Christ. The beginnings of these aberrations can be traced to an early period of Christian literature. Another treatise called *The Vision of Theophilus* records miraculous, though not very consistent, episodes connected with the Flight into Egypt, narrated in the First Gospel.

The bulkiest, and in several respects the most curious of these documents, is the *Apocalypse of Peter* (called also *Book of Rolls*), of which the Garshuni text and translation occupy the greater part of Volume III. Claiming to be a revelation by the Apostle Peter to Clement, it follows the apocalyptic method of indicating persons by cryptic hints, and evidently carries its prophecies well into Mohammedan times. The identification of the names thus indicated, as well as that of many places mentioned, was, after some attempts, abandoned by the editor. The work is remarkable for the vehemence with which it attacks St. Paul, and asserts the orthodoxy of the Romans. While one recent writer would find actual history imbedded in this literature, most theologians regard them as works of the imagination, of no value for history or doctrine. Dr. Mingana, while quoting the latter opinion, leaves this question undecided.

If the preparation of these editions, however arduous the research involved, must have had all the pleasure which attaches to the production of original work, that of compiling catalogues must have been mainly laborious. Classification, identification, measuring, and indexing, are the chief operations involved, and the result is a volume not intended to be perused, but only to be consulted. Several stately volumes of this sort are the product of Dr. Mingana's industry. That of the Arabic MSS. in the John Rylands Library, mentioned above, is of some 1200 pages quarto, and deals with 818 items. Nearly as bulky is that of his own collection of Syriac MSS., now in the Library of the Selly Oak Colleges, and one of the most important collections in Europe. The present volume brings the number of these up to 662, and that of the Christian Arabic MSS., of which a separate volume has appeared, to 272. Large numbers of Mohammedan MSS. and others in various languages remain to be catalogued. It is obviously of the utmost importance that the contents of such storehouses of learning as these libraries should be accurately registered and rendered easy of ascertainment; the drudgery undergone is rewarded not perhaps by kudos,

but by the utility of the result. It should be added that those scholars or students who wished to make use of the documents whose existence Dr. Mingana had made known invariably found him willing to render them all possible assistance.

Besides the works whose contents have been sketched, the Bibliography which follows shows many contributions to theological and Oriental journals, both English and Continental; The Royal Asiatic Society frequently relied on him for reviews of books, and the obituary notice of the late Mrs. Margoliouth which he contributed to its *Journal* was warmly appreciated by her family and her husband.

Woodbrooke is one of the group known as the Selly Oak Colleges, and in 1925 their Central Council, of which Dr. Edward Cadbury was then Treasurer and soon afterwards became Chairman, established a central library. Dr. Cadbury deposited here the manuscripts which Mingana had collected for him, naming them, with graceful and appropriate generosity, the Mingana Collection; the development of the collection owes much to the ability and thoroughness of his oversight of its administration, and his personal interest was a constant encouragement to Mingana's work. In 1932 Dr. Cadbury and his wife gave a new building for the Library, which contains a suite of rooms specially designed for the housing and administration of the collection; Mingana was appointed full-time Curator, and removed to Birmingham, where he passed the remaining five and a half years of his life.

Though broken into to some extent by ill-health, they were still years of unceasing work; a steady and unhurried routine filled his days. He took a pleasant house in King's Norton, a couple of miles from the Library, and named it, with characteristic enthusiasm, "Manuscripta". It is not for an outsider to say more of his domestic life than what no outsider could fail to see, —how much he owed to the understanding and care of his wife. He became a regular attender of the Northfield meeting of the Society of Friends.

The Colleges of the Selly Oak group are engaged mainly in religious and social education in a more practical field than those where Mingana's interests lay; but his colleagues found in him a friendly and sympathetic interest. He was made honorary reader in Oriental Languages and Islamics, and lectured on Islam to missionary students. He served on the Senatus of the Colleges and on its Library Committee; and though he did not concern himself with the detail of academic administration, he was always watchful lest the claims of pure scholarship should be subordinated to the exigencies of teaching, or lest the library funds should be diverted to the purchase of ephemeral literature. "It is a book to read in the train," he would say of some manual which the students for whom it was intended might find anything but light reading; and he maintained half-seriously that the presence in the Library of Aristotle's *De anima* made it unnecessary to add more recent books on psychology.

He was always ready to explain his work to others, and knowing its abstruseness had made himself a master of the art of simple illustrative analogy. He had none of the vanity which conceals vanity, and shared his triumphs joyously and generously with his friends. He disliked, and avoided when he could, irrelevant personal publicity; but he was proud, as he was entitled to be, that he was known to the public in connection with his work; and when he speculated,

as he liked to, on the number of generations which his work would outlast, it was with the impersonal pride of the craftsman. He was, indeed, absorbed in his work with a single-minded devotion which excluded any other sustained interest or hobby, but which could not check the warm interest with which he was always eager to hear about and discuss the affairs of his friends. He could turn from his manuscripts to recommend loaf-sugar for teething babies, and could remain completely unoffended, though by no means silenced, if his advice was rejected ; he could tease and nick-name with an unforgettable affectionate gaiety ; he loved to praise his friends ; and he rejoiced in their good fortune as if it were his own.

A. MINGANA : A BIBLIOGRAPHY

By G. WOLEDGE

Note.—Offprints and unaltered reprints of articles in periodicals are omitted.

1903-10

Officium juxta ritum Syrorum Orientalium. 3 volumes. This title occurs in the list furnished by Dr. Mingana to *Who's Who*; but I have not been able to trace it, and Professors Kahle and Heffening of Bonn and Raes of Rome, who have been so good as answer enquiries, have been equally unsuccessful. Professor Raes, however, kindly communicates to me the suggestion, made by a Dominican who was formerly at Mosul, that Dr. Mingana may have undertaken editorial work in connection with editions published by the Mosul Dominicans of the offices of baptism, of matrimony, and of the dead.

1905

Narsai homilizæ et carmina. Primo edita cura et studio D. Alphonsi Mingana. Cum præfatione editoris. 2 vols., 1a. 8°. Mausilii, Typis Fratrum Prædicatorum, 1905.

Preface dated "die XV^a Novembris 1904." In "*Who's Who*" the date is given as 1904-5, but both volumes are dated 1905 on the title-page.

? 1905

Réponse à Mr l'Abbé J.-B. Chabot à propos de la Chronique de Barhadhbšabba. (Voir Journal Asiatique No. Juillet-Août 1905.)

8°. [? Mossoul, ? 1905.]

A reply to a review of the above.

1905

Clef de la langue araméenne, ou Grammaire complète et pratique des deux dialectes syriaques occidental et oriental.

8°. Mossoul, Imprimerie des Pères Dominicains, 1905.

Preface dated "9 Octobre, 1905."

1907-08

Sources syriaques, Vol. I., Pt. 1: Mšiha-Zkha (pp. 1-168). Histoire du couvent de Sabrišo' (pp. 169-271). Pt. 2: Bar-Penkayé (pp. 1-204). Textes et traductions.

8°. Leipzig, Harrassowitz (pr. Mossoul, Imp. des Pères Dominicains), n.d.

Prefaces dated "Juin 1907" and "Janvier 1908." No further volumes appear to have been published; the reference in "*Who's Who*" to two volumes is rather to the two parts.

1914

The early development of Mohammedanism.

[In] The Expository Times, Vol. 25 (No. 7), pp. 376-378 (April, 1914).

1914

Leaves from three ancient Qur'āns, possibly Pre-Othmānic. With a list of their variants. Edited by A. Mingana and A. S. Lewis.

8°. Cambridge University Press, 1914.

1914

A new document on Clement of Rome, his relations and his interview with Simon Peter.

[In] The Expositor, 8th series, Vol. 8 (No. 45), pp. 227-242 (Sept., 1914).

1914-15

Quelques mots sur les odes de Salomon.

[In] Zeitschrift für die neutestamentliche Wissenschaft, 15. Jg., pp. 234-253 (1914); 16. Jg., pp. 167-190 (1915).

Dated "Woodbrooke 13.7.13."

1914-15

Lewisian and Curetonian versions of the Gospels.

[In] The Expository Times, Vol. 25 (No. 10), pp. 475-477 (July, 1914), and (No. 11), pp. 524-525 (Aug., 1914); Vol. 26 (No. 1), pp. 47-48 (Oct., 1914), (No. 2), pp. 93-94 (Nov., 1914), and (No. 5), pp. 235-236 (Feb., 1915).

1915

Judges xv. 8.

[In] The Expository Times, Vol. 26 (No. 7), pp. 332-333 (April, 1915).

1915

An important old Turki manuscript in the John Rylands Library.

[In] Bulletin of the John Rylands Library. Vol. 2 (No. 2), pp. 129-138 (April, 1915).

Reprinted in "The Moslem World," Vol. 5 (No. 4), pp. 391-398 (Oct., 1915).

1915

A new document on Christian Monachism.

[In] The Expositor, 8th series, Vol. 9 (No. 52), pp. 365-378 (April, 1915).

Reprinted and criticised in "Gregorii Monachi Cyprii de Theoria sancta, Ed. I, Hausherr," 1937.

1915

The remaining Syriac versions of the Gospels.

[In] The Expository Times, Vol. 26 (No. 8), pp. 379-381 (May, 1915).

1915

Notes upon some of the Kur'anic manuscripts in the John Rylands Library.

[In] Bulletin of the John Rylands Library, Vol. 2 (No. 3), pp. 240-250 (July-Sept., 1915).

1916

Remarks on the Hebrew of Genesis.

[In] The Expositor, 8th series, Vol. 11 (No. 64), pp. 303-310 (April, 1916).

1916

Syriac versions of the Old Testament

[In] The Jewish Quarterly Review (Dropsie College, Philadelphia). New series, Vol. 6 (No. 3), pp. 385-398 (1916).

1916

The transmission of the Kur'an.

[In] Journal of the Manchester Egyptian and Oriental Society, 1915-16, pp. 25-47.

1916

More sayings attributed to Christ.

[In] The Expository Times, Vol. 27 (No. 8), p. 383 (May, 1916).

1916

Devil-worshippers: their beliefs and their sacred books.

[In] Journal of the Royal Asiatic Society, 1916 (Pt. 3), pp. 505-526 (July, 1916).

1916, 1920

The Odes and Psalms of Solomon. Re-edited for the Governors of the John Rylands Library by Rendel Harris and Alphonse Mingana. Vol. 1: The text with facsimile reproductions. Vol. 2: The translation with introduction and notes.

2 vols. Sm. 4°. Manchester University Press, 1916 and 1920.

- 1917 Vocabularies : English, Arabic, Persian, Turkish, Armenian, Kurdish, Syriac. Compiled on behalf of the Admiralty and the War Office, No. 1121.
8°. [London.] *Admiralty War Staff, Intelligence Division*, n.d.
Anonymous ; all except the Armenian by A. Mingana.
Also subsequently reprinted.
- 1917 The Odes of Solomon. [Address to the Manchester Egyptian and Oriental Society, 15, III, 17 ; brief report in *Journal of the Society*, 1916-17, p. 17.]
- 1917 Baghdad and after.
[In] *Bulletin of the John Rylands Library*, Vol. 3 (No. 4), pp. 404-407 (Jan.-April, 1917).
- 1917 Some early Judæo-Christian documents in the John Rylands Library. Syriac texts. Edited with translations.
[In] *Bulletin of the John Rylands Library*, Vol. 4 (No. 1), pp. 59-118 (May-August, 1917).
- 1918 Editions and various readings. External evidence for the existence of the Qur'ān. Translations.
[Sections of article on "Qur'ān."]
[In] *Hastings' Encyclopædia of Religion and Ethics*. Vol. 10, pp. 547-550.
- 1919 A new list of the Persian kings.
[In] *Bulletin of the John Rylands Library*, Vol. 5 (Nos. 1-2), pp. 116-118 (Aug., 1918-Mar., 1919).
- 1919 Synopsis of Christian doctrine in the fourth century according to Theodore of Mopsuestia. Edited [or rather, translated] by A. Mingana.
[In] *Bulletin of the John Rylands Library*, Vol. 5 (Nos. 3 and 4), pp. 296-316 (April-Nov., 1919).
- 1920 New documents on Philoxenus of Hierapolis, and on the Philoxenian version of the Bible.
[In] *The Expositor*, 8th series, Vol. 19 (No. 110), pp. 149-160 (Feb., 1920).
- 1920 A semi-official defence of Islam.
[In] *Journal of the Royal Asiatic Society*, 1920 (Pt. 4), pp. 481-488 (Oct., 1920).
- 1921 Sacred books of the Yezidis.
[In] *Journal of the Royal Asiatic Society*, 1921 (Pt. 1), pp. 117-119 (Jan., 1921).
- 1921 [Review of] *Elementary Kurmanji Grammar*, by E. B. Soane.
[In] *Journal of the Royal Asiatic Society*, 1921 (Pt. 2), pp. 287-289 (April, 1921).
[Review of] *Assyrian, Kurdish, and Yezidis. Indexed grammar and vocabulary*, by Agha Petros Ellow.
[In] *Journal of the Royal Asiatic Society*, 1921 (Pt. 2), pp. 290-293 (April, 1921).
- 1921 Marriage and divorce in early Eastern Christianity.
[In] *The Interpreter*, Vol. 17 (No. 2), pp. 113-121 (Jan., 1921).
- 1921 Aramaic background of the Synoptists.
[In] *The Expositor*, Vol. 22, 8th series (No. 129), 47th year, pp. 230-240.

1922

Baghdad.

[In] Journal of the Royal Asiatic Society, 1922 (Pt. 3), pp. 429-430 (July, 1922).

Note on the name of the town Baghdad.

1922

Remarks on the text of the prose refutations of S. Ephrem.

[In] Journal of the Royal Asiatic Society, 1922 (Pt. 4), pp. 523-531 (Oct., 1922).

1922

Brief notes on some of the rarer or unique Arabic and Persian-Arabic manuscripts in the John Rylands Library.

[In] Bulletin of the John Rylands Library, Vol. 6 (No. 4), pp. 522-530 (Jan., 1922).

1922

The Book of Religion and Empire. A semi-official defence and exposition of Islam . . . by 'Ali Ṭabari. Translated with a critical apparatus by A. Mingana.

8°. Manchester Univ. Press, 1922.

1923

The Book of Religion and Empire. A semi-official defence and exposition of Islam . . . by 'Ali Ṭabari. Arabic text edited . . . by A. Mingana.

8°. Manchester Univ. Press, 1923.

1923

The word *Ma'ūne*.

[In] Journal of the Royal Asiatic Society, 1923 (Pt. 1), pp. 87-88 (Jan., 1923).

Note referring to Mingana's article entitled "Remarks on the text of the prose refutations of S. Ephrem," in Journal of the Royal Asiatic Society, 1922 (Pt. 4), pp. 523-531 (Oct., 1922).

1923

Mosul. Its population and resources. Why the Turks desire it. From a correspondent.

[In] Manchester Guardian, 2nd January, 1923.

1923

Syriaque et Nabatéen. [Reply to article under this title, criticising Mingana's article *Remarks on the text of . . . St. Ephrem* (1922), by Clermont-Ganneau in J.R.A.S., 1923, pp. 263-264.]

[In] Journal of the Royal Asiatic Society, 1923 (No. 3), pp. 417-419 (July, 1923).

1924

The termination *waih* in the Persian proper names.

[In] Journal of the Royal Asiatic Society, 1924 (No. 1), pp. 97-98 (Jan., 1924).

1924

A page of Indian history in 1707-20. From an apparently unique Arabic manuscript in the John Rylands Library.

[In] Bulletin of the John Rylands Library, Vol. 8 (No. 1), pp. 150-165 (Jan., 1924).

An abridged translation of part of a work by Muḥammad Mu'min.

1925

Remarks on Ṭabari's semi-official defence of Islam.

[In] Bulletin of the John Rylands Library, Vol. 9 (No. 1), pp. 236-240 (Jan., 1925).

1925

An ancient Syriac translation of the Qur'ān exhibiting new verses and variants.

[In] Bulletin of the John Rylands Library, Vol. 9 (No. 1), pp. 188-235 (Jan., 1925).

Reprinted with additions by the Manchester Univ. Press, 1925.

1925

The early spread of Christianity in Central Asia and the Far East: a new document.

[In] Bulletin of the John Rylands Library, Vol. 9 (No. 2), pp. 297-371 (July, 1925).

Reprinted with additions by the Manchester Univ. Press, 1925.

- 1925
The Kurdish revolt. Against the civilising Turk. From a correspondent.
[In] The Manchester Guardian, 27th February, 1925.
- 1925
A charter of protection granted to the Nestorian Church in A.D. 1138 by Muktafi II, Caliph of Baghdad.
Edited by A. Mingana.
[In] Bulletin of the John Rylands Library, Vol. 10 (No. 1), pp. 127-133 (Jan., 1926).
Published as a Preprint by the Manchester Univ. Press, 1925.
- 1926
The early spread of Christianity in India.
[In] Bulletin of the John Rylands Library, Vol. 10 (No. 2), pp. 435-514 (July, 1926).
- 1926
List of the Turkish governors and high judges of Aleppo from the Ottoman conquest to A.D. 1747.
[In] Bulletin of the John Rylands Library, Vol. 10 (No. 2), pp. 515-523 (July, 1926).
- 1927
Syriac influence on the style of the *Qur'ān*.
[In] Bulletin of the John Rylands Library, Vol. 11 (No. 1), pp. 77-98 (Jan., 1927).
- 1927
Kitāb-ud-Dīn Wa-d-Daulah.
[In] Bulletin of the John Rylands Library, Vol. 11 (No. 1), pp. 99-100 (Jan., 1927).
A note on 'Alī Ṭabari.
- 1927
Woodbrooke Studies. Christian documents in Syriac, Arabic, and Garshūni, edited and translated . . .
by A. Mingana. With introductions by Rendel Harris. Vol. 1.
1. Barsalibi's treatise against the Melchites.
2. Genuine and apocryphal works of Ignatius of Antioch.
3. A Jeremiah apocryphon.
4. A new life of John the Baptist.
5. Some uncanonical Psalms.
La. 8°. Cambridge, Heffer, 1927.
Originally published in Bulletin of the John Rylands Library, Vol. 11, pp. 110-231 and 329-498 (1927).
- 1928
Woodbrooke Studies. Christian documents in Syriac, Arabic, and Garshūni, edited and translated . . .
by A. Mingana. With two introductions by Rendel Harris. Vol. 2.
1. Timothy's apology for Christianity.
2. The lament of the Virgin.
3. The martyrdom of Pilate.
La. 8°. Cambridge, Heffer, 1928.
Originally published in Bulletin of the John Rylands Library, Vol. 12, pp. 137-298 and 411-580 (1928).
- 1928
Garshūni or Karshūni?
[In] Journal of the Royal Asiatic Society, 1928 (Pt. 4), pp. 891-893 (Oct., 1928).
- 1929
Introduction.
[In] Manual of the Aramaic language of the Palestinian Talmud, by J. T. Marshall. Edited
. . . by J. Barton Turner
8°. Leyden, Brill, 1929.
- 1929
The Nestorian church.
[In] International Review of Missions, Vol. 18 (No. 69), pp. 131-134 (Jan., 1929).
Review of "Nestorian missionary enterprise," by J. Stewart.

1930

The authorship of the Fourth Gospel.

[In] Bulletin of the John Rylands Library, Vol. 14 (No. 2), pp. 333-339 (July, 1930).

1930

The genuineness of at-Ṭabari's Arabic "Apology" and the Syriac document on the spread of Christianity in Central Asia, in the John Rylands Library. By H. Guppy and A. Mingana.

[In] Bulletin of the John Rylands Library, Vol. 14 (No. 1), pp. 121-124 (Jan., 1930).

Mingana's contribution consists of a note entitled "Remarks on the early spread of Christianity in Central Asia."

1931

Biblical gleanings from the forthcoming catalogue of my collection of Syriac manuscripts.

[In] Bulletin of the John Rylands Library, Vol. 15 (No. 1), pp. 177-178 (Jan., 1931).

1931

The Christian Apocrypha.

[In] Memoirs and Proceedings of the Manchester Literary and Philosophical Society, Vol. 75 (Session 1930-31), pp. 61-75 (May, 1931).

1931

Woodbrooke Studies. Christian documents in Syriac, Arabic, and Garshūni, edited and translated . . . by A. Mingana. Vol. 3.

1. Vision of Theophilus.

2. Apocalypse of Peter.

La. 8°. Cambridge, Heffer, 1931.

Originally published in Bulletin of the John Rylands Library, Vol. 13, pp. 383-474 (1929); and Vol. 14, pp. 182-297 (1930).

1931

Woodbrooke Studies. Christian documents in Syriac, Arabic, and Garshūni, edited and translated . . . by A. Mingana. Vol. 4. The work of Dionysius Barṣālībī against the Armenians.

La. 8°. Cambridge, Heffer, 1931.

Originally published in Bulletin of the John Rylands Library, Vol. 15, pp. 179-279 (1931).

1932

Mysticism, early and recent.

[In] International Review of Missions, Vol. 21 (No. 33), pp. 132-134 (Jan., 1932).

Review of "Studies in early mysticism in the near and middle east," by Margaret Smith, and "Bahā'ism, its origin, history and teachings," by William McElwee Miller.

1932

Woodbrooke Studies. Christian documents in Syriac, Arabic, and Garshūni, edited and translated . . . by A. Mingana. Vol. 5. Commentary of Theodore of Mopsuestia on the Nicene Creed.

La. 8°. Cambridge, Heffer, 1932.

1933

A 12th-century map of the heavens.

[In] Manchester Guardian, 21st February, 1933. [Reprinted in] Manchester Guardian Weekly, 3rd March, 1933.

1933

A note on the work of Theodore of Mopsuestia, "Ad Baptizandos."

[In] The Expository Times, Vol. 44 (No. 6), p. 285 (March, 1933).

1933

Note on Barṣālībī's controversial works.

[In] Journal of the Royal Asiatic Society, 1933 (Pt. 2), pp. 491-492 (April).

Reply to a review of "Woodbrooke Studies, Vol. 4," by C. Moss, in Journal of the Royal Asiatic Society, 1933. (Pt. 1), pp. 232-236 (Jan., 1933).

- 1933 Catalogue of the Mingana Collection of Manuscripts. Vol. 1. Syriac and Garshūni Manuscripts. 4°. Cambridge, Heffer, 1933.
- 1933 Woodbrooke Studies. Christian documents edited and translated . . . by A. Mingana. Vol. 6. Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the sacraments of Baptism and the Eucharist. La. 8°. Cambridge, Heffer, 1933.
- 1933 [Review of] The eclipse of Christianity in Asia, by L. E. Browne.
[In] International Review of Missions, Vol. 23 (No. 92), pp. 580-581 (Oct., 1934).
- 1934 Catalogue of the Arabic Manuscripts in the John Rylands Library, Manchester. 4°. Manchester Univ. Press, 1934.
- 1934 Woodbrooke Studies. Christian documents in Syriac, Arabic, and Garshūni, edited and translated . . . by A. Mingana. Vol. 7. Early Christian Mystics.
1. Medico-mystical work, by Simon of Ṭaibūtheh.
2. Treatise on solitude and prayer, by Dādīsho' Ḳaṭrāya.
3. Treatises on the workings of the Grace, etc., by 'Abdīsho' Hazzāya.
4. Treatise on the shortest path that brings us near to God, by Joseph Hazzāya.
5. Treatise on Eremitism, by Abraham bar Dāshandād.
La. 8°. Cambridge, Heffer, 1934.
- 1934 Jessie Payne Margoliouth.
[In] Journal of the Royal Asiatic Society, 1934 (Pt. 1), pp. 217-219 (Jan., 1934).
Obituary notice.
- 1935 [Review of] Les Arabes chrétiens de Mésopotamie et de Syrie du VIIe au VIIIe siècle. Par François Nau.
[In] Journal of the Royal Asiatic Society, 1935 (Pt. 1), pp. 185-186 (Jan., 1935).
- 1935 [Review of] Zur Ostsyrischen Laut- und Akzentlehre, von Theodor Weiss.
[In] Journal of the Royal Asiatic Society, 1935 (Pt. 1), pp. 186-188 (Jan., 1935).
- 1935 Encyclopædia of philosophical and natural sciences as taught in Baghdad about A.D. 817, or Book of Treasures, by Job of Edessa. Syriac text edited and translated . . . by A. Mingana. Vol. 1 of Woodbrooke Scientific Publications. La. 8°. Cambridge, Heffer, 1935.
- 1935 Treasures from ancient dustheaps.
[In] The Friend, Vol. 93 (No. 48), p. 1091 (29th Nov., 1935).
- 1936 [Review of] The Malabar Syrians and the Church Missionary Society, 1816-1840, by P. Cheriyan.
[In] The East and West Review, Vol. 2 (No. 1), pp. 181-183 (Jan., 1936).
- 1936 An important manuscript of the Traditions of Bukhāri. 4°. Cambridge, Heffer, 1936.
- 1936 Catalogue of the Mingana Collection of Manuscripts. Vol. 2. Christian Arabic Manuscripts and Additional Syriac Manuscripts. 4°. Cambridge, Heffer, 1936.

1936

An important MS. of Bukhārī's *Ṣaḥīḥ*.

[*In*] *Journal of the Royal Asiatic Society*, 1936 (Pt. 2), pp. 491-492 (April, 1936).

1936

[Review of] *Elenco dei Manoscritti Arabi Islamici della Biblioteca Vaticana*. By Giorgio Levi della Vida.

[*In*] *Journal of the Royal Asiatic Society*, 1936 (Pt. 4), p. 709 (Oct., 1936).

1936

MSS. from the Sinai Library. History of the lost fragments. To the Editor of *The Times*.

[*In*] *The Times*, 6th November, 1936.

1937

Arabic numerals.

[*In*] *Journal of the Royal Asiatic Society*, 1937 (Pt. 2), pp. 315-316 (April, 1937).

NOTE

THIS third volume of the Catalogue was left almost ready for the press by Dr. Mingana when he died. Professor D. S. Margoliouth and Mr. Woledge ¹ undertook the responsibility of seeing it through the press, and besides this, jointly wrote the biography of Dr. Mingana. Mr. Woledge also prepared the Bibliography. Dr. H. L. Gottschalk, the present Curator of the Mingana Collection of Oriental MSS., undertook the last revision of the proofs, and compiled both the Subject Index to the Syriac MSS. and the General Index to the third volume.

The Catalogue itself is the unaltered work of Dr. Mingana.

Dr. Mingana found the Library marks and other clear statements of ownership of the Convent of S. Catharine on Mount Sinai on a number of Christian Arabic MSS., which are described in the following list :—

Number.	Leaves.	Number.	Leaves.	Number.	Leaves.	Number.	Leaves.
121	3	160	22	194	1	226	1
126	1	162	3	209	2	242	1
137	2	176	1	210	1	243	8
140	6	178	1	211	1	248	2
144	2	179	2	212	1	263	1
145	1	181	1	216	1	264	1
149	1	184	2	217	1	265	1
151	2	187	1	219	1	266	1
153	9	189	2	220	1	267	1
159	6	193	2	221	1	270	1

Dr. Mingana was also convinced that the Syriac MSS. Nos. 628-662 came from Mount Sinai.

Professor Margoliouth, Mr. Woledge and Dr. Gottschalk tried, with little success, to identify these fragments with the MSS. described in the catalogues of Mrs. Gibson and Mrs. Lewis.² As regards the Arabic MSS., it can be proved that the fragments were taken away from the Convent before Mrs. Gibson and Mrs. Lewis visited it. No. 212 in our Catalogue is a work by Evagrius, with a clear *waqf* inscription to Mount Sinai, but there is no mention of Evagrius in the index of Mrs. Gibson's catalogue.

The Collection is housed in the Library of the Selly Oak Colleges, Birmingham, 29.

¹ Formerly Librarian, Selly Oak Colleges, Birmingham, now Librarian, The Queen's University, Belfast.

² Lewis, A. S. : "Catalogue of the Syriac MSS. in the Convent of S. Catharine on Mount Sinai," *Studia Sinaitica* No. I, 1894 ; Gibson, M. D. : "Catalogue of the Arabic MSS. in the Convent of S. Catharine on Mount Sinai," *Studia Sinaitica* No. III, 1894.

CONTENTS

	PAGE
ALPHONSE MINGANA, 1881-1937. By D. S. MARGOLIOUTH AND G. WOLEDGE	v
A. MINGANA: A BIBLIOGRAPHY. By G. WOLEDGE.	xiii
NOTE	xxi
CONTENTS	xxiii
INTRODUCTORY NOTE	xxv
CATALOGUE OF CHRISTIAN ARABIC MSS., CONTINUED FROM VOL. II.	
I. BIBLE	1
II. PSALTERS	5
III. COMMENTARIES	6
IV. APOCRYPHA	9
V. PRAYER-BOOKS AND SERVICE BOOKS	10
VI. THEOLOGY AND THEOLOGICAL HISTORY	19
VII. MYSTICISM	35
VIII. PHILOSOPHY	43
IX. SCIENCE	44
X. HISTORY	44
XI. MISCELLANEA	56
CATALOGUE OF SYRIAC MSS., CONTINUED FROM VOLS. I AND II	63
LIST OF DATED AND UNDATED MSS. WRITTEN BEFORE 1798	103
CONCORDANCE OF CATALOGUE NUMBERS AND SHELF NUMBERS OF THE CHRISTIAN ARABIC MSS. DESCRIBED IN VOLS. II AND III	107
GENERAL INDEX TO VOL. III. By H. L. GOTTSCHALK	113
SUBJECT INDEX TO THE SYRIAC MSS. IN VOLS. I, II AND III. By H. L. GOTTSCHALK	121

INTRODUCTORY NOTE.

It is a source of gratification that only a year after the publication, in 1936, of the Catalogue of the Christian Arabic and additional Syriac manuscripts of my collection, a sufficient number of new manuscripts in both these languages should have been acquired to make a supplementary volume necessary. The Christian Arabic section is arranged, as in the second volume, according to subject-matter, while the Syriac manuscripts are described, as in the first volume and the Appendix to the second volume, in the order of the numbers they bear on the shelves of my collection. The reason for this may be found in the Introductory Note to the first volume.

As in the previous volumes it has not been my aim to compare the contents of the manuscripts with similar ones which may be preserved in the libraries of Europe and the Near East, nor to specify the library, church, or early private collection from which they emanate: I may state in general terms, however, that the manuscripts described in this volume come from Egypt, Palestine, Syria, and the Sinai Peninsula. I have faithfully reproduced in the catalogue any indications found in the manuscripts themselves which may throw light on the history of their origin, but beyond this I did not go.

Many features distinguish this volume from the two preceding ones:

In point of age the present volume contains more ancient manuscripts than those described in the first two volumes. It may even be stated that in Syriac and Christian Arabic, the volume contains some of the oldest writings on vellum that have come down to us. So in Christian Arabic we have, No. 165, an Arabic palimpsest the underwriting of which may be ascribed to about A.D. 770, the earliest date to which a Christian Arabic manuscript may be ascribed with safety. This is closely followed by No. 141, which may go back to about A.D. 800. Many other manuscripts may be ascribed to the ninth century, such as Nos. 131, 142, 231, 165 (upper-writing), 166, 167, 168, 232, 169, 204, 170, and 233. Many others may be dated back to the tenth century, such as Nos. 134, 234, 121, 135, 205, 229, 235, 236, 237, and 145. There are not many libraries in the world that have so many different items in Christian Arabic written before A.D. 1000.

The antiquity of the manuscripts is even more strikingly illustrated by the Syriac collection, where we have No. 629, which was written about A.D. 400-450. This is closely followed by No. 653, a palimpsest the under-writing of which goes back to about A.D. 450-500; No. 628 of about A.D. 500; No. 632 of about A.D. 500-530; No. 630 of about A.D. 550; and No. 659 (palimpsest)

of about A.D. 600. The seventh century is represented by the two dated inscriptions found in No. 632 ; by Nos. 638, 644, 651 and 652 ; and by the under-writing of the Arabic manuscript No. 164. The eighth century is represented by Nos. 643, 646, 648, 640, 631, 662, and 637 (palimpsest). The collection is particularly rich in palimpsests, of which it possesses eleven items, which are : Arabic, Nos. (Arab.) 165, 208 ; Greek, Nos. (Arab.) 171, 141, 136, 144 ; Armenian, No. (Arab.) 166 ; Coptic, No. (Arab.) 141 ; Syriac, Nos. (Syr.) 653, 659, and (Arab.) 164 ; Palestinian Syriac, No. (Syr.) 637. My Syriac collection did not contain hitherto any Maronite manuscripts. The Syriac manuscripts Nos. 623, 624, 625 and 626 are, therefore, particularly welcome.

Apart from the question of age, there is no need here to draw attention to the importance of all the items described in the volume. Special value, however, attaches to No. (Syr.) 662, of about A.D. 800, which contains a document dealing with Græco-Roman history and mythology. The manuscript is unfortunately incomplete, and must have been voluminous. Another item of importance is that described under No. (Syr.) 639, which is unique of its kind, and exhibits the Apocryphal work known as *Acta Pilati*. A fragment only of the second part of this Apocryphon was hitherto known to exist in Syriac, while the first part of the text is apparently not found elsewhere. A third item of importance is that exhibited in No. (Arab.) 167, a vellum manuscript of about A.D. 850, which contains the beginning of an Apocryphal discourse attributed to John the Evangelist, on the miracles that took place at the death of the Virgin.

I have often noticed that the older a Syriac manuscript of the Old Testament Peshitta is, the more important are its variants and the differences in its phraseology as compared with the more recent manuscripts and printed texts. This feature, which does not apply to the Peshitta version of the New Testament, is emphasised by No. (Syr.) 628, of about A.D. 500, which may almost be said to exhibit a new text of the *Song of Solomon*.¹

Many items represent the oldest text in existence of their particular works. As such may be counted :—

In Syriac.—No. 652, a vellum manuscript of about A.D. 670, which contains one of the earliest Syriac works on zoology ; No. 643, a vellum manuscript of about A.D. 700, which contains the earliest extant text of the famous work of the *Paradise of the Fathers* by 'Enānīshō' ; and No. 627, a vellum manuscript of about A.D. 900, which contains the earliest East Syrian Massorah for the New Testament, in the same way as its counterpart and contemporary manuscript Add. 12,138 of the British Museum does for the Old Testament.

In Arabic.—No. 141, a vellum manuscript of about A.D. 800, which contains the earliest Arabic version of the *Acta Pilati* ; No. 131, a vellum manuscript of about A.D. 830, containing the beginning of the Psalter, in which the Qur'ānic names Tālūt and Jālūt are used for Saul and Goliath ; No. 232, a vellum manuscript of about A.D. 850-880, which contains the Arabic version of the martyrdom of St. George under the king Dadyanus ; No. 204, a vellum manuscript of

¹ I described another MS. exhibiting this feature in *The Jewish Quarterly Review* for 1916 (New Series, Volume VI, number 3, pp. 385-398).

about A.D. 850-900, which contains the beginning of a discourse by St. Ephrem on the fact that a monk should never smile nor rejoice ; No. 233, a vellum manuscript of about A.D. 880-900, containing an anecdote about Peter, bishop of Sebaste, and a visit paid to him by his brother St. Basil of Cæsarea ; No. 239, a vellum manuscript dated A.D. 928 and containing the end of the life of the emperor Jovian, in connection with a miracle performed on a sick girl ; No. 236, a manuscript of about A.D. 950, containing the beginning of the martyrdom of St. Natolius (or Anatolius), who was martyred under Diocletian ; No. 237, a vellum manuscript of about A.D. 950, which contains an account of the conversion of the Jews in Ifrīqīyah and Cartagena in the time of Heraclius, emperor of Constantinople ; No. 147, a vellum manuscript of about A.D. 1050, which contains part of the Synaxarium of the Greek Church ; No. 259, a vellum manuscript of about A.D. 1050-1100, which exhibits the oldest text of the famous astrological work attributed in both Islamic and Christian literature to Daniel the Prophet ; No. 182, a manuscript of about A.D. 1250, containing the well-known theological work of questions by a pupil and answers by a teacher ; and No. 188, a manuscript dated A.D. 1334 and containing the theological work of the Coptic writer Ṣafī ibn al-ʿAssāl.

A considerable number of the manuscripts consist of one or two leaves. Many of these leaves seem to have been culled from ancient manuscripts preserved in the libraries of the Near East, as they often contain either the beginning or the end of a manuscript. Some men are known to have indulged in this practice of culling leaves from ancient manuscripts, among whom—to mention only one—was Porfiri Uspenski, referred to by C. R. Gregory in his *Canon and Text of the New Testament*, p. 381.

I did not devote a special study to each palimpsest, nor did I attempt to read their underwriting methodically and thoroughly. I left this work for another and more propitious time. During almost the whole of 1937 I was stricken with a severe illness, and since the catalogue was, but for these palimpsests, ready for the press, I decided to have it printed and to omit for the present those parts of the work which called for particularly arduous and detailed study.

The abbreviation *Catalogue*, Vol. I or Vol. II, as the case may be, refers to Volumes I or II of the *Catalogue of the Mingana Collection of Manuscripts*, published in 1933 and 1936 respectively.

As in the second volume, the numbers between square brackets in the Christian Arabic section refer to the numbers of the manuscripts as they stand on the shelves of my collection.

A word of thanks is here due to Mr. J. Enoch Powell, of Trinity College, Cambridge, for help in dating the Greek palimpsests Nos. (Arab.) 171, 144, 141 and 136 ; to Dr. W. E. Crum for dating the Coptic part of No. (Arab.) 141 ; and to Mr. A. G. Ellis for dating the Armenian palimpsest No. (Arab.) 166.

Words expressing more than ordinary thanks are due to Mr. Edward Cadbury, who has defrayed the cost of the present catalogue, as he did in the case of the two preceding ones. I am confident that all those engaged in theological and Oriental researches will share in my gratitude to him for his continued encouragement and interest in my publications.

A. MINGANA.

CATALOGUE OF ADDITIONAL CHRISTIAN ARABIC MANUSCRIPTS OF THE MINGANA COLLECTION

I

BIBLE

121

207 × 132 mm. 3 leaves. Different lines to the page.

The leaves were probably culled from a MS. of the monastery of Mount Sinai.

Fol. 1 : The title-page of the six Sapiential Books of the Old Testament, or, as the writer puts it, "six Books out of sixty in the canon of the Bible." These Books are: *Proverbs of Solomon*, his *Wisdom*, *Ecclesiastes*, *Song of Songs*, *Job*, and *Ecclesiasticus*.

بسم الاب . . . في هذا المصحف ستة اسفار وهي من الستين المصونة في ديوان الكنيسة اولها امثال سليمان ايضا حكمته الجامعة وهو قوهلك وايضا شرت شرين وهو تسبحة التساييح. انقضت كتب سليمان. وفيه ايضا كتاب ايوب الصديق وشرح حكمة يسوع بن سيراخ.

Fol. 2 : The beginning of the *Proverbs of Solomon*.

بسم الاب . . . سفر سليمان بن داود وامثاله وهو من كتب بثوميا. نبدأ بترجمة كتاب حكمة سليمان بن داود الملك وامثاله. ولان الكتاب فيه ايات مستغلة. نكتب اولاً مذهب سليمان في هذا الكتاب.

The extant text contains only the introduction to the *Book of Proverbs*.

On fol. 3b : *Ecclesiasticus* ends with the following subscription :

حتى هاهنا خطب يسوع بن سيراخ بن سمعون.

No date. A Christian Kūfi hand of about A.D. 950. Headings in red. The last leaf was wrongly bound with No. 254.

[Mingana Chr. Arab. Add. 199.]

122

261 × 176 mm. 4 leaves. Thirteen lines to the page.

They contain a lectionary from the Old Testament according to the Greek Orthodox Church. Incomplete at the beginning and at the end. The heading on fol. 2a is :

اليوم السادس وعشرين من تشرين الاول عيد القديس دمترىوس وذكر الزلزلة له ثلثة قرايات.

No date. A slightly bold Naskhi hand of about A.D. 1500. Headings in red. Well rubricated.

[Mingana Chr. Arab. Add. 211.]

123

203 × 157 mm. 36 leaves. Thirteen lines to the page. A lectionary of the Coptic Church.

قرآآت اسبوع الآلام.

The lessons are from the Old and the New Testament, and extend from Good Friday to the Eve of Easter Sunday.

Incomplete at the beginning and at the end.

No date. Written in a clear Naskhi hand of about A.D. 1500. Headings in red. Well rubricated. Folios numbered in Coptic numerals. Something is missing between ff. 18-19 and 27-28.

[Mingana Chr. Arab. Add. 262.]

124

100 × 77 mm. 8 leaves. Thirteen or fourteen lines to the page. Vellum.

The *Gospel of St. Matthew*, from viii. 4 to x. 37.

انجيل القديس متى.

Incomplete at the beginning and at the end.

The Gospel is divided into lessons to be recited for the ecclesiastical festivals and commemorations.

The headings of the lessons are in red, and in the body of the text, and sometimes at the top of the page.

The lessons are :—

Fol. 1b : The 6th Sunday after Pentecost (الاحد السادس بعد العنصرة).

Fol. 2b : The 7th Sunday after Pentecost.

Fol. 3b : The 8th Sunday after Pentecost.

The heading on fol. 6a reads : " It is read on the 30th June, for the commemoration of the Apostles."

يقرا في الثلاثين من حزيران للرسل.

Fol. 7a : Holy martyrs.

Fol. 8b : Holy monks.

The name of Jesus is always written يسوع

The word for Apostles is سلبح , which is derived from the Syriac **ܫܠܝܚܐ**

No date. Written on thick vellum in an early Christian Naskhi hand bordering on Kūfi, of about A.D. 1000. Headings in red. Well rubricated. Some letters that had become somewhat dim have been blackened by a later hand.

[Mingana Chr. Arab. Add. 155.]

125

252 × 164 mm. 1 leaf. Eighteen lines to the page.

The leaf contains a lectionary from the Gospels.

The lesson found in it is that of Wednesday of the 5th week, apparently in Lent (John vi. 5-14).

قراءة اليوم الاربعاء من الجمعة الخامسة من بشارة يوحنا الانجيلي.

No date. A clear and bold Naskhi hand of about A.D. 1100. Headings in red. Sections marked by a red circle with a black dot in the middle. I altered the position of the leaf, which had been misplaced by the binder.

[Mingana Chr. Arab. Add. 177.]

126

222 × 152 mm. 1 leaf. Five lines only.

A leaf culled from a MS. of the monastery of Mount Sinai, which contained the Gospels.

On it is an inscription by Germanus, bishop of the monastery of Mount Sinai, who testifies that the MS. is a *waqf* to the monastery of Mount Sinai, and that nobody is allowed to remove it or to remove this inscription, under pain of having the fate of Judas.

From No. 149 [228] we know that the above Germanus lived in A.D. 1334.

[Mingana Chr. Arab. Add. 197.]

127

216 × 136 mm. 1 leaf. Fifteen lines to the page.

The leaf was culled from a MS. of the Gospels, and contains Matt. ix. 19-35.

The chapters in the MS. from which the leaf is derived must have been rather short, as the sixteen verses included in it represent three different chapters numbered as 16-18.

Jesus is spelt يسوع

No date. A bold Naskhi hand of about A.D. 1400. Headings in red.

[Mingana Chr. Arab. Add. 222.]

128

259 × 172 mm. 1 leaf. Twenty lines to the page.

The leaf was culled from a MS. containing the lessons from the Pauline Epistles to the Galatians and Ephesians, as used in the ecclesiastical year of the Greek Orthodox Church. The lessons are followed by a commentary, introduced by the words : قال المفسر

No date. A clear Naskhi hand of about A.D. 1500. Headings in red. Well rubricated.

A palæographical feature which distinguishes this MS. from many others is that the letter *Kāf*, in whatever form written and wherever occurring, has always the mark resembling *Hamza* over it.

[Mingana Chr. Arab. Add. 257.]

129

218 × 163 mm. 187 leaves. Generally fifteen or sixteen lines to the page.

The four Gospels.

كتاب الاناجيل الاربعة.

Incomplete at the end. The text breaks off with John xix. 21, and so all the verses included in xix. 21-xxi. 25 are missing. Nine leaves are also missing at the beginning, 4 between ff. 1-2, 14 between ff. 5-6, 2 between ff. 20-21, 3 between ff. 58-59, 1 between ff. 114-115, 7 between ff. 125-126, and 1 between ff. 156-157.

Ff. 1-43 : *Matthew*, with the following colophon, in which it is stated that Matthew wrote his Gospel in Palestine, eight years after the Ascension :

نحزت بشارة القديس متى الرسول التي كتبها بارض فلسطين بعد صعود ربنا يسوع المسيح بشانية سنين.

Ff. 43b-82a : *Mark*.

نبتدي بعون الله تعالى وحسن توفيقه بنسخ بشارة الاب بطريرك الرسول القديس ماري مرقس الانجيلي بركة صلاته تحفظنا من العدو. امين.

In the colophon it is stated that Mark wrote his Gospel in Latin (not in Greek) in the city of Rome, twelve years after the Ascension, and in the fourth year of the Emperor Claudius :

كملت بشارة مرقس الرسول البطريرك التلميذ البكر الانجيلي وكان كتبها بالرومي والافرنجي بمدينة رومية بعد صعود سيدنا المسيح الى السما باثنتي عشر سنة في السنة الرابعة لاقلوديوس قيصر ملك رومية والسبح لله.

Ff. 82b-140a : *Luke*.

نبتدي بعون الله وحسن توفيقه بنسخ بشارة القديس لوقا البشير الانجيلي الطاهر بركاته تكون معنا. امين.

In the colophon it is stated that Luke was a physician, and that he wrote in Greek in Macedonia, twenty-two years after the Ascension, and in the fourteenth year of the reign of the Emperor Claudius :

كملت بعون الله تعالى بشارة الانجيلي الرسول لوقا الطبيب التي كتبها باليونانية بمدينة مقدونية بعد صعود ربنا يسوع المسيح باثنتين وعشرين سنة في السنة الرابعة عشر لاقلوديوس قيصر والشكر لله دايما. امين.

Ff. 140b-188b : *John*.

... بشارة القديس الجليل المصطفى يوحنا البشير ابن زبدي حبيب ربنا يسوع المسيح بركاته المقدسة تكون معنا الى الابد. امين.

The Arabic version represented in the MS. seems to be under the influence of both the Greek text and the Syriac version. Some proper names are derived from Syriac and some others from Greek. The translator used here and there the marginal glosses of some MSS. as part of his text. So in John xviii. 1 (fol. 184b) "the brook of Cedron" is for him "the brook of the cedars" (وادي الارز). So also in Matthew xix. 9 (fol. 18a) the sentence "whosoever shall put away his wife, except it be for adultery, and shall marry another, committeth adultery" is given as : "whosoever shall put away his wife, saving for the cause of adultery, induceth her to commit adultery" (من طلق امراته من غير كلمة زنا فقد الجأها الى الزنا). (Cf. Matthew v. 32, with which the translator evidently wished to harmonise the present text.)

The chapter numbering used in the MS. is as follows : Matthew, 101 chapters ; Mark, 54 ; Luke, 86 ; John breaks off with chapter 41. This numbering is exactly as in MSS. Nos. 3 and 4 of *Catalogue*, vol. ii., pp. 7-9.

No date. Written in a clear, fairly bold, but not handsome Egyptian Naskhi hand of about A.D. 1580. Folios numbered in Coptic numerals, and sub-sections marked on the margins also in Coptic numerals. Headings in red. Well rubricated. Fairly broad margins.

[Mingana Chr. Arab. Add. 271.]

130

292 × 204 mm. 1 leaf. Twenty-one lines to the page.

The leaf is culled from a complete lectionary from the Gospels. It contains Mark xv. 2-31.

A strange feature exhibited in the text is that the lessons begin with the formula *في ذلك الزمان*, "at that time."

No date. A clear Naskhi hand of about A.D. 1600. Rubricated. Both red and green inks freely used.

[Mingana Chr. Arab. Add. 229.]

II

PSALTERS

131

164 × 128 mm. 1 leaf. Nineteen lines to the page. Vellum.

The beginning of the Psalter.

... نبدي بعون سيدنا المسيح نكتب مصحف داود النبي ابن يسا الملك. منه نبوات على المسيح ومنه على المنافقين ومنه على ابنه ابي شالوم ومنه على طالوت وجالوت.

It is strange that the words "Saul" and "Goliath" are expressed by the Qur'ānic names *Tālūt* (طالوت) and *Jālūt* (جالوت).

The MS. contains only the first, the second, and the beginning of the third Psalm.

A little less strange only is the use of the word *muṣḥaf*, to express the book of the Psalms, or Psalter. It is a word generally used for the Qur'ān. In the Qur'ān itself the Psalter is called *zabūr*.

The title or the occasion of the composition of each Psalm is written in red before the first verse. So the 3rd Psalm has the heading :

مزمور لداود الثالث اذ يطرده طالوت.

It is remarkable that in this heading the title should be : "The 3rd Psalm, by David when he was pursued by Saul," the word used being the Qur'ānic *Tālūt*, spoken of above, as all the MSS. which I have consulted, as well as the printed Hebrew, Septuagint and Syriac texts, have "Absalom" instead of "Saul."

The first Psalm begins :

طوبى لرجل لم يسلك في سبيل الكفرة وفي طريق الخطاين لم يقيم وعلى مجلس المقترين لم يجلس ولكن في ناموس الرب يكون هواه وفي ناموسه يتكلم النهار والليل.

To my knowledge this is the oldest specimen of the Arabic translation of the Old Testament that has come down to us in MS. form.

No date. Written in an early Christian Kūfi hand of about A.D. 830. Headings in red, and verses separated by red dots. Many diacritical points.

[Mingana Chr. Arab. Add. 137.]

132

177 × 117 mm. 4 leaves. Twelve lines to the page.

A fragment of the Psalter according to the Greek Orthodox Church.

The Psalms represented are : xviii. 9-50 and xix. 1-9.

No date. A bold Naskhi hand of about A.D. 1300. Leaves numbered in Greek as 24-27. I altered the order of the leaves, which had been misplaced by the binder.

[Mingana Chr. Arab. Add. 183.]

133

149 × 106 mm. 3 leaves. Varying number of lines to the page. Vellum.

A fragment of the Psalter, according to the Greek Orthodox Church.

كتاب المزامير.

Incomplete at the beginning and at the end, and a lacuna between ff. 1-2.

The Psalms included are xxxviii., beginning of xxxix., end of xlv., xlvi., and xlvii.

No date. Clear but not handsome Naskhi hand of about A.D. 1550. Headings in red.

[Mingana Chr. Arab. Add. 161.]

III

COMMENTARIES

134

215 × 166 mm. 5 leaves. Twenty lines to the page. Vellum.

A commentary on some Biblical pericopes dealing mostly with the passages in the New Testament where St. Peter is mentioned, with the words of the Apostle Paul, "I will pray with the spirit and I will pray with the understanding also" (1 Cor. xiv. 15), and with the Ark of Noah in the Old Testament.

The work is in the form of a written word addressed direct to an audience either of hearers or of readers. So the writer often says : "Now I will convince you" (الان اقنعكم), or "If anyone asks, 'How will you convince me?' I will answer" (فان قال قائل منين تقنعني) (sic).

The work is incomplete both at the beginning and at the end. The first extant words are :
وصنارتك وبعد العهد رجعت ايضا الى عملك صيد التينان. الان اقنعكم يا حباي. وبعد ذلك كله ابصرهم وقد
رجعوا الى صيد التينان.

and the last words are :

وقد راينا في العالم خلق يشبهون حنايا وصفيرا. كثيرين قد عاهدوا الله انهم يكونون بتولين وقديسين بالبتول
انت بهواك عاهدت ربك انك لا تزوج في هذا . . .

It is strange that the word "fish" is expressed by the word نينان, from the Syriac **ܢܝܢܐ**.
the word for "ark" is تابوت

One of the points made by the author is that, as all the animals, whether carnivorous or herbivorous, and whether great or small, that were in the Ark of Noah, which was the emblem of the Church, had one kind of food, so also all Christians, whether of high or of low estate, are equal and eat of one kind of food, while they are in the Church.

No date. Written in an early Christian Kūfi hand of about A.D. 900. Many diacritical points. No rubrications. Folios numbered in Coptic numerals, from 10 to 14. I altered the position of fol. 5, which had been misplaced by the binder.

[Mingana Chr. Arab. Add. 141.]

135

179 × 138 mm. 1 leaf. Ten lines to the page.

A fragment from a MS. containing homilies on some verses of the New Testament.

The leaf contains the beginning of the thirteenth homily, as follows :

المسئلة الثالثة عشرة من قول المسيح ربنا لا يه انت الله الحق وحدك والذي ارسلت يسوع المسيح. نقول بهون
الله. ان ذلك من قوله.

No date. An early Egyptian Naskhi hand, resembling that used on papyri, of about A.D. 950. Headings in thick black characters, and important sections separated by four black dots, in the middle of which is a fifth red dot, surrounded with yellow. Diacritical points often missing.

[Mingana Chr. Arab. Add. 163.]

136

155 × 120 mm.

A fragmentary leaf of vellum. Palimpsest, of which the upper-writing is in Arabic and the under-writing in Greek.

UPPER-WRITING

A part of a Biblical commentary. The sentence commented upon is : " He delivered Jerusalem " (Isaiah xxxi. 5 ?) (خلص اورشلام).

The leaf seems to be the last of a MS., as the copyist is asking for the mercy of God for the scribe and the reader :

رب ارحم من كتبه الخ.

No date. Egyptian Naskhi hand of about A.D. 1100.

UNDER-WRITING

The Greek writing is hopelessly effaced, and cannot be identified.

[Mingana Chr. Arab. Add. 127.]

137

261 × 165 mm. 2 leaves. Sixteen lines to the page.

The leaves exhibit the index to a MS. of the monastery of Mount Sinai containing the commentary of John Chrysostom on the Gospel of St. John.

. . . فهرسة تدلنا على ما في هذا الكتاب من المقالات والعظات التي شرحها القديس يوحنا فم الذهب في ترجمة انجيل يوحنا البشير النالوغس ويعرفنا فخواه كل مقالة وعظة تتلوها وفي كم هي من عدد ورق الكتاب وهم اربعة واربعون مقالة واربعة واربعون عظة.

See No. 12 of *Catalogue*, vol. ii., p. 17. The matter contained in the present index corresponds with that on ff. 142-216, representing *maqālahs* and *'izahs* 45-72 of this No. 12. The present index is therefore incomplete at the end.

At the top of fol. 1a is an inscription by Sim'ān (Simon), bishop of the monastery of Mount Sinai, in which it is stated that the MS. was transcribed for the monks of that monastery. From Nos. 211 [214] and 243 [234] we know that this bishop Simon lived towards the beginning of the thirteenth Christian century.

No date. A bold Naskhi hand of about A.D. 1215. Headings in red. References to leaves in Coptic numerals.

[Mingana Chr. Arab. Add. 217.]

138

216 × 140 mm. 1 leaf. Sixteen lines to the page.

It contains the beginning of a commentary on the lectionary from the Pauline Epistles, by 'Abdallah b. Faḍl a. Faṭḥ al-Anṭāki, who died in A.D. 1052.

Begins : بسم الاب . . . قال الشماس النبيل ابو الفتح عبد الله ابن الفضل ما هذا عبارته وهي مقدمة هذه الرسالة. هذا كتاب يشتمل على ما يقرا في السنة الجليلة والكريمة النبيلة من رسائل الطوبان . . . والفاضل السليح المنتخب الكامل بولوس.

No date. A clear Naskhi hand of about A.D. 1350. Heading in red. Rubricated.

[Mingana Chr. Arab. Add. 220.]

139

214 × 139 mm. 1 leaf. Eighteen lines to the page.

The MS. from which the leaf was culled contained the commentary on the Gospels by John Chrysostom, as the heading on fol. 1a is :

وله مقالة السابعة وستون في قوله من يجب نفسه يهلكها . . . ان عمرنا الحاضر حلو وملوا لذة كثيرة.

No date. A Naskhi hand of about A.D. 1350. Headings in red.

[Mingana Chr. Arab. Add. 233.]

140

236 × 166 mm. 6 leaves. Thirteen lines to the page.

A critical introduction to the Epistle of St. Paul to the Romans.

Begins : بسم الاب . . . هذه (sic) سبب رسالة القديس بولص الى الروم صلاته معنا امين. هذه ارسلت من قورنثيوس ولم يكن قد راى اهل رومية لكنه سمع الاخبار عنهم.

The author asserts that the principal points discussed by St. Paul in his Epistle are twenty-six. These points are enumerated on ff. 3a-4a. The remaining leaves, ff. 4a-6a, contain various quotations for the confirmation of the author's contention.

The treatise is incomplete at the end, and the text ends abruptly with the seventh point, as follows : . . . الذي فهم موعب غشا ولعنة ومرارة وارجلهم مسارعة الى سفك . . .

At the top of fol. 2a is an inscription, dated 30th April, A.D. 1772, and written by Cyril, bishop of the monastery of Mount Sinai, to the effect that the MS. is a *waqf* to the same monastery.

No date. A clear, handsome and bold Naskhi hand of about A.D. 1500. Many vowels. Headings in red. Well rubricated. I altered the order of the leaves, which were misplaced by the binder. Scribblings of the letters of the alphabet by an owner on fol. 1a.

[Mingana Chr. Arab. Add. 241.]

IV

APOCRYPHA

141

207 × 127 mm. 2 leaves. Nineteen lines to the page for ff. 1b-2b, and twenty-five for fol. 1a. Vellum.

Fol. 2 is a palimpsest, of which the upper-writing is in Arabic and the under-writing in Coptic and Greek.

UPPER-WRITING

The *Acta Pilati*.

The text is much shorter than that used in later recensions, such as that I edited and translated in the second volume of my *Woodbrooke Studies*.

Incomplete at the beginning.

The end is : فلما ابصرت امراته ابرقله الملاك امتلت فرحا واسلمت روحها الخ

No date and no rubrications. Ff. 1b-2b are written by a later hand, in an early Naskhi hand bordering on Kūfi, of about A.D. 1000, while fol. 1a is in an earlier Christian Kūfi hand of about A.D. 800.

A rough geometrical pattern on fol. 2b separates the end of the *Acta Pilati* from the beginning of the next treatise.

UNDER-WRITING

The leaf is apparently formed of two leaves which in the original MS. were facing each other. One of these leaves was written in Greek and the other in Coptic. They contain religious texts (not Biblical), and may be ascribed to about the sixth Christian century.

[Mingana Chr. Arab. Add. 145.]

142

210 × 146 mm. 1 leaf. Seventeen lines to the page. Vellum.

A portion of the *Acts of Thomas*.

In the seventh line a new section begins :

فلما نظر الملك الى هندسة السليح قال له.

It will be seen that the text is continuous with that of MS. No. 91 D, page 121 of *Catalogue*, vol. ii., from which MS. it is evidently culled.

No date. For description see No. 91 of *Catalogue*, vol. ii., p. 122, where perhaps the date "about A.D. 830" may be changed into "about A.D. 830-880."

[Mingana Chr. Arab. Add. 148.]

143

206 × 157 mm. 5 leaves. Nine lines to the page.

A fragment of the *Apocalypse of Peter* (جليان بطرس), or *Book of the Rolls* (كتاب المجال), or *Qalēmentos* "Clement," i.e. the eight books of Clement of Rome, the disciple of Peter.¹

The text contained in the MS. corresponds, in spite of some variants, with that which I edited and translated in the third volume of my *Woodbrooke Studies*, pp. 262 sqq.

Incomplete at the beginning and at the end. The first extant words are :

بعده ملك راس اسمه واو يكون منافقا مجا للفساد

and the last words are : . . . من كثرة بكايهم من الاحزان التي تنالهم حتى تهتر الارض من

From the Coptic numbering of the leaves, we infer that 221 leaves are missing at the beginning. Evidently the MS. originally contained the whole text of the voluminous *Apocalypse of Peter*.

No date. Written in an early and bold Egyptian Naskhi hand of about A.D. 1350. Rubricated.

[Mingana Chr. Arab. Add. 259.]

V

PRAYER-BOOKS AND SERVICE BOOKS

144

250 × 163 mm. 2 leaves. Vellum.

The leaves contain a lectionary in Greek. The black ink has been rubbed off and the red ink left. The writing in red ink contains headings and liturgical directions.

An Arabic inscription on fol. 1a gives the name of a reader, the monk Matthew, son of the brother of the priest Simon the Syrian, probably a monk from Mount Sinai. This inscription is written over the erased Greek writing.

قرا في هذا الكتاب المبارك العبد الخاطي الحقير المسكين باسم راهب متي ابن اخو القس سمعان السرياني رحمه الله ولوالديه بشفاعه السيدة ام النور ومار موسى ومار هارون مع جميع القديسين.

The Arabic inscription has no date. A Naskhi hand of about A.D. 1350.

The Greek lectionary that has been rubbed off may be ascribed to the ninth Christian century.

[Mingana Chr. Arab. Add. 123.]

¹ See about all these titles, my *Woodbrooke Studies*, vol. iii., pp. 93-100.

145

160 × 117 mm. 1 leaf. Vellum.

The leaf was culled from a MS. in Mount Sinai.

The folio seems to belong to the end of a MS.

The Arabic inscription found on it makes mention of the fact that in the MS. are found prayers to SS. Peter, Paul and others, and curses the one who takes it from the library of Mount Sinai.

The leaf consists of three pieces of vellum sewn together by means of a thread.

Unvowelled Naskhi of about A.D. 900-1000.

[Mingana Chr. Arab. Add. 126.]

146

186 × 134 mm.

The final leaf of a MS. containing prayers.

The name of a reader found at the end of the last prayer is missing, in consequence of the disappearance of the edges of the leaf.

No date. A Naskhi hand of about A.D. 1000.

I altered the position of the leaf which had been misplaced by the binder.

[Mingana Chr. Arab. Add. 180.]

147

228 × 187 mm. 2 leaves. Twenty-two lines to the page. Vellum.

Part of the synaxarium of the Greek Church.

The days found in it are from the 13th to the 17th April.

Fol. 1a: 13th April. The martyrdom of the SS. Carpus, Papyrus, Agathodorus, and Agathonica, martyred in the persecution of Decius :

الثالث عشر. جهاد القديسين الشهداء قريس وبابولس واغانودروس واغانوليفة. هاولي القديسين كانوا في زمان ذاكيوس الملك.

Fol. 1b: 14th April. The martyrdom of SS. Nazarius, Gervasius, Protasius, and Celsius, who suffered martyrdom in the persecution of Nero, after the death of SS. Peter and Paul :

الرابع عشر. جهاد القديسين نازاريوس وجرفاسيوس وبروطاسيوس وكلسيوس الذين جاهدوا في رومية بعد وفاة الرسولين القديسين بطرس وبولس.

Fol. 2a: 15th April. The martyrdom of the priest Lucianus, in the persecution of Diocletian :

الخامس عشر. جهاد القديس لوكيانوس.

Fol. 2a: 16th April. The martyrdom of Longinus, the centurion, who was converted at the time of the Crucifixion :

السادس عشر. جهاد القديس لونجينوس الشاهد رئيس المائة.

Fol. 2b: 17th April. The translation of the body of St. Lazarus :

السابع عشر. اعضا لعازر القديس البار الصديق.

No date. Early Christian Naskhi hand bordering on Kūfi, of about A.D. 1050. Headings in red. The ends of some lines are damaged, and some words on them are illegible.

[Mingana Chr. Arab. Add. 131.]

148

168 × 123 mm.

One leaf culled from a MS. containing prayers. Twelve lines to the page.

The prayer found on the leaf is incomplete at the beginning and at the end.

The first extant words are : احساناتك كل حين ولا تذكر كثرة خطاياي

No date. An early Christian Naskhi hand of about A.D. 1280.

[Mingana Chr. Arab. Add. 235.]

149

299 × 224 mm.

One leaf forming the end of a MS. containing the synaxarium of the Greek Orthodox Church for the month of February.

Dated 6842 of the Creation (A.D. 1334), and written in the monastery of Mount Sinai by the monk Simon, son of Joseph, in the time of [Ger]manus, the bishop of the monastery, for the Church of our Lady known as of the Syrians, in the same monastery.

كامل شهر اشباط المبارك على يد العبد الخاطي المسكين سمعان ابن يوسف . . . وذلك بدير طور سينا المقدس في ايام الاب الروحاني السيد الاسقف كيو جرمانوس رحنا الرب بصلاته بتاريخ سنة ستة الاف وثمانماية واثنين واربعين لابونا ادم. وذلك برسم كنيسة المعروفة بالسريان الخ.

About Abbot Germanus, see Nos. 126 [197], and 176 [238].

A clear and bold Naskhi hand. Headings in red.

[Mingana Chr. Arab. Add. 228.]

150

174 × 131 mm. 5 leaves. Fourteen lines to the page.

The Liturgy according to the Greek Orthodox Church.

Incomplete at the beginning and at the end.

The first extant words are :

ومن كان لنا محبا ومن كان مبغضا ومن تقدم اليانا نحن غير المستحقين ان نصلي عنه.

The last prayer begins : نشكرك ايها الرب الالهنا على ما تناولناه من اسرارك

On fol. 1b mention is made in a prayer of the holders of the sees of Constantinople, Alexandria, Antioch and Jerusalem.

No date. A clear, handsome and bold Naskhi hand of about A.D. 1400. No rubrications.

[Mingana Chr. Arab. Add. 168.]

151

189 × 133 mm. 2 leaves.

The leaves were culled from a MS. in Mount Sinai.

Fol. 1b contains an inscription to the effect that the MS. belongs to the monastery of Mount Sinai, and that anyone who takes it will have the fate of Judas.

Fol. 2a contains the index to the 17 treatises of the MS. :

فهرست هذا الكتاب. اول على من يستوي اخ في الدير. الثاني شرطونية. الثالث صلاة العريس. الرابع صلاة تجديد الهيكل. الخامس تجديد المذبح. السادس صلاة المعمودية. السابع صلاة حل العماذ. الثامن عماذ الصبي عند موته. التاسع صلاة الرهينة. العاشر صلاة الاسكيم. الحادي عشر صلاة حل الاسكيم. الثاني عشر صلاة التجنيز. الثالث عشر حد العنصرة. الرابع عشر صلاة قداس العما. الخامس عشر صلاة القنديل. السادس عشر الصلاة على زيت يدهن به المريض. السابع عشر افاشين.

From this index it is seen that the MS. served as a sacerdotal, and as a service-book and office-book for the monks of the monastery of Mount Sinai.

Fol. 2b contains a scribbling in Georgian by an owner.

No date. A Naskhi hand of about A.D. 1450.

[Mingana Chr. Arab. Add. 169.

152

217 × 160 mm. 284 leaves. Sixteen lines to the page.

The Coptic-Arabic Synaxarium for the months of Barmahāt, Barmūdah, Bashnas, Bawūnah, Abīb, Misōri, and the five complementary days called *Nasi*.

كتاب السنكساري

Three leaves are missing at the beginning, the first of which must have contained the title-page. Only the last part of the text containing the lives of the saints who fall on the first day of the month of Barmahāt is found in a complete form. This text has for its last saint the martyr Alexander of Rome.

The order is as follows :

Ff. 1-44b : Month of Barmahāt.

Ff. 44b-86b : Month of Barmūdah.

Ff. 86b-132a : Month of Bashnas.

Ff. 132a-179b : Month of Bawūnah

Ff. 179b-232a : Month of Abīb.

Ff. 232a-273a : Month of Misōri.

Ff. 273a-284b contain the five complementary days, with the heading :

نبتدى بعون الله وحسن ارشاده بنسخ اخبار الملائكة والقديسين والشهداء الكرام من كتاب السنكساري في خمسة ورع في كل سنة واذا كملت اربع سنين صارت السنة كيس. اليوم الاول من ايام النسي.

The text exhibited in the MS. is more or less similar to that edited and translated by René Basset, in *Patrologia Orientalis*, vols. xvi. and xvii. There are often, however, important

discrepancies between them, and often also whole paragraphs found in our MS. are missing in the text found in *Patrologia Orientalis*. So the beginning of the life of the Abbot Barṣauma, as found in the printed text (*ibid.*, vol. xvii., p. 777), is different from that found in our MS. (fol. 281a):

وفيه ايضا تنيح الاب القديس العابد البار المجاهد المغبوط البكر الطاهر انا برسوما العريان المعروف بابن التبان. هذا كان من اولاد اكابر مصر واراختها ابن ابوين مسيحيين وكان لهم نزوه جزيلة فرياه وادباه بكل فلسفة مسيحية وعلماء صناعة تقوم به في حال دنياه

So also in our MS., at the end of the last day of the month of Barmahāt (fol. 44b), there is a sentence to the effect that on the 30th of the month falls also the commemoration of the translation of the body of Saint Jacob *Intercisus*, who was cut to pieces:

وفيه ايضا نقل جسد يعقوب المقطع تجده في سبعة من هتور.

Nothing to this effect is found in the corresponding text of *Patrologia Orientalis* (vol. xvi., p. 274).

Dated Saturday, 2nd of the complementary days of *Nasi*, of the year 1186¹ of the Martyrs (A.D. 1470):

تم وكل هذا الكتاب المبارك يوم السبت المبارك ٢ من النسي سنة ١١٨٦ للشهدا الاطهار.

Clear Egyptian Naskhi. Headings in red. Well rubricated. Fairly broad margins. Folios numbered in Coptic numerals. One leaf is missing between ff. 6-7.

[Mingana Chr. Arab. Add. 267.]

153

155 × 106 mm. 9 leaves. Thirteen lines to the page.

A prayer-book according to the Greek Orthodox Church, for use by the monks of Mount Sinai.

The MS. is incomplete at the end, and contains only the prayers before going to bed.

Begins: ابتدا صلاة النوم الصغيرة. تبدا كالعادة وتقول المجد لك يا الالهنا

No date. Clear Naskhi hand of about A.D. 1500. Headings in red. Well rubricated.

Ff. 1-2a are crammed with scribblings in Arabic and Greek by the owner, the monk Christodolus. In one inscription this Christodolus writes that anyone who steals the MS. will be excommunicated by the Patriarch Gerasimus. In another similar inscription "the Patriarch Samuel" is substituted for "the Patriarch Gerasimus."

[Mingana Chr. Arab. Add. 158.]

154

127 × 87 mm.

A leaf containing an inscription by Badr b. a. Faraj b. a. Karam, and some short prayers, including the *Trisagion*.

No date. About A.D. 1500.

[Mingana Chr. Arab. Add. 198.]

¹ Written also in Coptic numerals.

155

218 × 160 mm. 3 leaves. Sixteen lines to the page.

Stray leaves from a Coptic prayer-book.

Incomplete at the beginning and at the end, and the text not consecutive between each leaf.

The first heading on fol. 2a is :

هذه الطلبات تقرؤا اخر الصلاة. ايها المولود من الاب الخ.

No date. Written in a clear Egyptian Naskhi hand of about A.D. 1500. Headings in red. Well rubricated. Folios numbered in Coptic numerals.

[Mingana Chr. Arab. Add. 264.]

156

230 × 160 mm. 3 leaves. Sixteen lines to the page.

The leaves were culled from a prayer-book of the Greek Orthodox Church, of which they formed the last leaves. Something is missing between ff. 1-2 and 2-3.

Incomplete at the beginning.

The three leaves contain the Canticles (نسابيح).

The subscription is : تمت النسابيح المباركة المقدسة على التمام والكمال

A note of reading by John (يوحنا) from Ladhiqīyah is on fol. 3b.

No date. A clear, handsome and bold Naskhi hand of about A.D. 1500. Many vowels. Headings in red. Profusely rubricated. The writing resembles more or less that of No. 140 [241].

[Mingana Chr. Arab. Add. 254.]

157

143 × 94 mm. 1 leaf. Eleven lines to the page.

A leaf from a prayer-book of the Greek Church.

The first words are : ايها المالك الرحمة العظماء (sic) التي لا تحصى. دكها كيف لا احشتم تناول قدساتك

No date. Clear Naskhi hand of about A.D. 1500. Headings in red.

[Mingana Chr. Arab. Add. 156.]

158

156 × 106 mm. 340 leaves. Thirteen lines to the page.

A

Ff. 1b-108a : The *Horologion* of the Greek Melchites, translated from Greek into Arabic, in the town of Aleppo, by the Patriarch Aftimius (Euthymius) al-Ḥamawī, who died in Damascus in A.D. 1637.

كتاب اورولوجيون الصلوات المفروضة في السبعة اوقات واخرجه من الرومي الى العربي بكد وتعب البطريرك افثيميوس الحموي لما كان في مدينة حلب. اول ذلك صلاة نصف الليل.

The names of saints to whom prayers are attributed are :

Ff. 13b, 63b, 78a, 94a : Basil of Cæsarea.

Ff. 59a, 77b : Saint Ephrem.

Fol. 82a : Sophronius, Patriarch of Jerusalem.

Fol. 102a : Paul the Hermit.

Fol. 103a : Antiochus the monk.

Fol. 103b : Eunicius (يونيكوس).

B

Ff. 108a-219a : The *Menologion* and *Euchologion* of the Greek Melchite Church.

... نبتدي بمعونة الله وحسن توفيقه نكتب طروباريات القديسين مدار السنة اول ذلك شهر ايلول ايامه ثلاثين يوما وساعات نهاره اثني عشر ساعة وساعات ليله اثني عشر ساعة.

The names of saints are the same as those in No. 32, *Catalogue*, vol. ii., *Christian Arabic MSS.*, pp. 35-37.

C

Ff. 219a-262b : The Service-Book of the Melchites entitled التريودي , and containing the prayers called طروباريات and قناديق . It extends from "the Sunday of the Pharisee and the Publican" to "the Sunday of All Saints."

... ابتدا طروباريات وقناديق التريودي والفصح نبتدي من احد الفريسي والمشار الى احد جميع القديسين.

The work makes mention here and there of the saints of the day.

D

Ff. 263a-314a : Order of various prayers, beginning with the prayers to the Virgin, in which no sitting is allowed.

... نكتب ترتيب خدمة المديح الذي لا يجب الجلوس فيه لسيدتنا والدة الاله الدائمة البتولية مريم.

Cf. No. 25, *Catalogue*, vol. ii., *Christian Arabic MSS.*, pp. 30-31.

E

Ff. 314a-340b : The prayers under the title of *Metalepsis* (μετάληψις).

Incomplete at the end.

طقس صلاة الميطالبسي قبل تناول الاسرار.

The names of saints to whom prayers are attributed are :

Ff. 322a, 337b : Basil of Cæsarea.

Ff. 324a, 330a, 333a and b, 335b, 340a : John Chrysostom.

Fol. 325b : Simon the Recluse.

Ff. 329b, 335a : John of Damascus (Joannes Damascenus).

Fol. 330b : Simon the Theologian.

No date. Clear Syrian Naskhi of about A.D. 1680. Main headings in thick black characters, and sub-headings in red. Profusely rubricated. Fol. 303 has a large hole in the lower half, and the last few leaves are damaged by damp.

On the title-page is a note of the birth of Khalīl b. Ibrāhīm on Monday, 28th of September, 1846.

[Mingana Chr. Arab. Add. 121.]

159

211 × 145 mm. 6 leaves. Eighteen lines to the page.

Liturgical prayers in Greek, and Biblical pericopes in Arabic.

Incomplete at the beginning.

On fol. 6a is an inscription by Jacob, son of George Maqdisi, from Aleppo, who states that he read the MS. when he visited the monastery of Mount Sinai with the Archimandrite Maskūbi, on the 6th August, A.D. 1870.

No date. A clear Naskhi hand of about A.D. 1700. The Greek hand seems also to point to the same period.

[Mingana Chr. Arab. Add. 226.]

160

156 × 106 mm. 22 leaves. Generally various lines to the page.

A booklet belonging to Macarius, a monk of the monastery of Mount Sinai (fol. iv).

كراسة ماكارىوس راهب طور سين وخادم رئيس الاساقفة في الجبل المقدس.

The memoranda of the monk Macarius extend from fol. i to fol. iv, and fol. 17 to fol. 22. These leaves are filled with various prayers, and even with the Arabic alphabet and Arabic reading exercises. Evidently Macarius was not Arabic-speaking by birth.

Ff. 1-16b contain various prayers of the Greek Church.

On ff. 1a and 2a are two prayers to St. Basil the Great (افشين لباسيليوس الكبير).

The part written by the monk Macarius is dated, on fol. 21b, A.D. 88, probably a shortening for 1888.

تمت بعون الله تعالى وحسن توفيقه سنة ٨٨ [١٨].

The part not written by Macarius is earlier, and may be ascribed to about A.D. 1750.

Egyptian Naskhi hand. Headings in red, and in the part written by Macarius, often in thick characters.

[Mingana Chr. Arab. Add. 154.]

161

210 × 156 mm. 2 leaves.

The introductory matter to a MS. containing the *Octoechus* of the Greek Church.

كتاب الاكوتويخوس المشتمل على الثمانية الالحان للقيامة ليرتل في ايام الاحاد على دور السنة الخ.

Dated (fol. 2b) 21st May, A.D. 1786, and 15th Sha'bān, A.H. 1200, and written by 'Abdallah son of Joseph Rūmīyah, who was from Syria but living in Cairo.

وكان التجاز من هذا الاكثويخوس المقدس في احد وعشرين شهر ايار الذي هو من شهور سنة الف وسبعماية وستة وثمانين للتجسد الالهى تاريخ هجرة الاسلامية في ١٥ شهر شعبان الذي هو من شهور سنة الف ومايتين . . . [كتبه] لنفسه دون غيره . . . عبد الله ولد يوسف رومية الشامي القاطن في محروسة مصر القاهرة.

Clear Naskhi hand. No rubrications.

[Mingana Chr. Arab. Add. 225.]

162

209 × 156 mm. 4 leaves. Eighteen lines to the page.

Title-page, beginning and end of the Horologion of the Greek Orthodox Church.

Fol. 1a, title : كتاب اورولوجيون الصلوات والطلبات المفروضة في السبعة اوقات

Fol. 1b, after . . . بسم الاب and title صلاة نصف الليل

Fol. 2a-b and fol. 3a belong together, according to the custode on fol. 2b below.

Fol. 3a, the end of the book ; after that reading-notes from different hands ; fol. 4 blank.

On fol. 3a is a note of reading by Gregory, a monk of the monastery of Mount Sinai, who states that he embraced the monastic life on the 3rd of April, A.D. 1710, and that he was from Damascus, and that his father was called Joseph, surnamed Ḥabīb.

On fol. 3b is another inscription by an owner, Naṣr-Allah, son of Michael Bannān, dated 2nd of Ramaḍān, A.H. 1209 (A.D. 1794).

On fol. 1a, just above the word *kitāb* of the title, the date " A.D. 1795 " is written, I do not know for what purpose.

Naskhi hand. Headings in red.

[Mingana Chr. Arab. Add. 186.]

163

126 × 90 mm. 177 leaves. Generally twelve lines to the page.

A prayer-book of the Coptic Uniate Church.

. . . نبتدي بعون الله تعالى وحسن توفيقه بنسخ اجبيه عربى قبطى تقري السبعة صلوات الليلية والتهارية اعاننا الله على الكمال. امين.

All the rubrics are in Arabic, but the prayers are both in Coptic and in Arabic, with the exception of some Psalms and the final prayers to the Virgin, which are exclusively in Arabic.

The book begins with the Prayer of Midnight (صلاة نصف الليل) (ff. 9-58a), followed by Morning Prayers (صلاة باكر) (ff. 58b-82b).

Ff. 83a-154a contain various prayers to the Virgin, angels, apostles, martyrs, and various saints, with a heading :

. . . مجتمع يقال بعد مزامير باكر للعزرى والملايكة واباينا الرسل والشهدا والقديسين.

Ff. 154b-163a : The Salutation to the Virgin.

. . . سلام الست السيدة العزرى مريم.

Ff. 163b-176a : A long prayer to the Virgin, which if anyone recites every day, the Virgin will be present with him when his soul leaves his body.

. . . طلبة تقال للعزرى مريم كل يوم وكلمن داوم على قراتها كل صباح بامانة تحضر عنده وقت خروج روحه من جسده.

Dated (fol. 176b) Tuesday, 1st of Bashnas (or Bashons), 1565 of the Martyrs, which corresponds with 15th of Jumāda.II, 1265 of the Hijrah (A.D. 1848), and written by the deacon Macarius Ibrāhīm, for a deacon who was a teacher, and whose name, written in red characters, is illegible.

وكان الفراغ من نسخ هذه الاجبيه المباركة الحاوية السبعة صلوات الليلية والنهارية في يوم الثلثا المبارك في سنة خمسة وستين وخمسمائة بعد الالف للشهدا الاطهار¹ . . . والموافق ذلك في العربي الخامس عشر من ماه جاد الاخر سنة ١٢٦٥ الف ومائتان خمسة وستين للهجرة . . . وكان الساعي والمهتم بهذه الاجبيه المباركة واصرف عليها من ماله . . . الشمس المكرم . . . المعلم [. . .] . . . والناسخ المسكين منقريوس (sic) ابراهيم شماساً بالاسم الخ.

The Arabic part is written in a clear and slightly bold Egyptian Naskhi hand, and the Coptic part in thick black characters. Headings in red. Well rubricated.

On all folios in which the Coptic and Arabic languages are used together, the page is divided into two columns. All fol. 1b is occupied with a figure of the Cross. Geometrical patterns separate the main divisions of the MS.

[Mingana Chr. Arab. Add. 122.]

VI

THEOLOGY AND THEOLOGICAL HISTORY

164

129 × 160 mm. 2 leaves. Ten or twelve lines to the page.

Vellum and palimpsest, of which the upper-writing is in Arabic, and the under-writing in Syriac.

UPPER-WRITING

An extract from a book of sermons : كتاب مواظ .

On fol. 2b a third sermon begins, as follows :

المظة الثالثة في القضا المرهوب وانه ينبغي لنا ان نبدل ايام حياتنا باحتراز وثيق.

The words " the third sermon " are in red.

No date. Written in a clear Naskhi hand of about A.D. 1350.

UNDER-WRITING

Mystical matter from the writings of an early Father, which appears to be taken from two different MSS.

No date. Syriac Estrangela hand of about A.D. 650.

[Mingana Chr. Arab. Add. 138.]

165

190 × 110 mm. 1 leaf. Sixteen lines to the page.

Vellum and palimpsest, of which both the upper-writing and the under-writing are in Arabic.

¹ Written also in Coptic numerals.

UPPER-WRITING

A theological work without beginning and without end, in which mention is made of good works, and of heaven and hell.

Mention is made in the fragment of the Ark of Noah, and of the fact that anyone who was outside it perished. This presumably constituted a comparison between the Ark of Noah on one side and the Church and the kingdom of heaven on the other side.

The first extant words are :

قد اغلق باب العظيم مسكن الملكوة وليس هو وقت الطلبة قد اغلقت الحجاب (sic) وقد دخل الحتن الى الفرع وليس
يقبل مدعين ايضا في هذا الوقت.

No date. Written in an early Christian Kūfi hand of about A.D. 850.

UNDER-WRITING

No date. Early Kūfi-Naskhi hand of about A.D. 770.

[Mingana Chr. Arab. Add. 150.]

166

188 × 180 mm. 1 leaf of two columns to the page. Sixteen lines to the column.

Vellum and palimpsest, of which the upper-writing is in Arabic, and the under-writing in Armenian.

UPPER-WRITING

The upper-writing contains a Christological treatise in the form of a sermon.

The edges on the right-hand side of the first column, and those on the left-hand side of the second column, are damaged, and in many cases completely torn away, with the consequent disappearance of many words.

The first consecutive sentence is : تلاميذه لما اتوه بجحش

No date. Written in an early Christian Kūfi hand of about A.D. 850.

UNDER-WRITING

Not Biblical. Possibly a fragment of a legal code.

Two columns to the page. Written in an Armenian uncial hand of the ninth century A.D.

[Mingana Chr. Arab. Add. 124.]

167

197 × 153 mm. 1 leaf. Fifteen lines to the page. Vellum.

The obverse contains the end of a discourse on the general Resurrection.

A sentence at the beginning is : وتصرخ بواقين ويسال الملائكة في [. . .] يقومون العساكر صفا صفا

The reverse contains the beginning of an Apocryphal discourse, attributed to John the Evangelist, on the miracles that took place at the death of the Virgin :

. . . قول يحننا بن زبدي القديس حبيب ربنا والاهنا يسوع المسيح قاله على الامور والعجايب التي ظهرت في نياحة
مارتريم السيدة.

The MS. from which this leaf is culled evidently contained salutations to the Virgin, as the first heading is : السلام الاول على نياحتها

No date. Early Christian Kūfi hand of about A.D. 850. Headings in red. Well rubricated.
[Mingana Chr. Arab. Add. 130.]

168

223 × 180 mm. 1 leaf. Seventeen lines to the page. Vellum.

A discourse by a Father, on the angels, and on the fact that Christ is greater than they and the prophets and apostles, etc.

The apostles are known by the word السليحين, from the Syriac **ܫܠܝܚܝܢ**.

The folio contains the end of one discourse and the beginning of another. The first ends :

مبارك الذي بسرّه تنصّحوا الاولين . . . له التسبحة والعظمة والملك الى دهر الداهرين امين.

The last two words of the heading of the second cannot be deciphered with safety, but its beginning is :

المسيح اله قوتي ومعيني وناصري ومنير عقلي . . . نسرع اليوم وقت لفرسان الح.

No date. Early Christian Kūfi hand of about A.D. 850-880. On the obverse side some words that had become somewhat dim have been blackened by a later hand.

[Mingana Chr. Arab. Add. 134.]

169

219 × 156 mm.

A leaf of vellum, the first nine lines of which contain the end of a theological work, divided into 3 *bābs*, which apparently treated of God and of the love which He inspired in all good men of the Old and New Testaments.

The colophon is : قد انقضا وتم القول الثالث بمعونة روح القدس بجميع شواهد وبراهينه بما شرحوه وبينوه ولخصوه علما وامنانا (sic) القديسين من كتب الله الصادقة بنور الحق والصواب رحم الله من جمعه وعنى به ومن كتبه ومن سمعه ومن قراه. امين امين امين.

The above nine lines contain the only remaining words of the work.

No date. Written in an early Christian Kūfi hand of about A.D. 880. Many diacritical points are missing.

All the writing that follows consists of scribblings in Arabic and Greek by later scribes from Mount Sinai.

The first long Arabic scribbling is an attempt to write an introduction to a work.

[Mingana Chr. Arab. Add. 151.]

170

277 × 223 mm. 2 leaves. Twenty-three lines to the page. Vellum.

The leaves are apparently from two different works contained in the same MS.

A

Fol. 1 : A collection of ecclesiastical canons, mostly from the "Canons of the Apostles," dealing with bishops, priests and deacons.

The Canons of the Apostles quoted are the 4th, 45th, 54th, 60th, 22nd, 15th, 6th, 17th and 25th. Further, the 5th canon of the Council of Laodicea and the 7th canon of the Sixth Council are quoted on fol. 1a.

The word "baptism" is once translated by مصبوغية (fol. 1b), and another time by the more common معموزية (fol. 1a). The word for "apostles" is as usual سليحين .

The 25th Canon of the Apostles is as follows (fol. 1b) :

لمجمع السليحين قانون خمسة وعشرين. ايما اسقف او قسيس او شماس يقع في زنا او يمين كاذبة او سرقة يقطع ولا يفرز فان الكتاب يقول ان الرب لا يدين مرتين جميعا. وكذلك يجري القانون على ساير درج المذبح.

B

Fol. 2 : An extract from a work containing a Biblical commentary.

The extract deals with the baptism of John the Baptist, and contains two headings, marked as the 22nd and the 23rd, which begin (fol. 2a) :

اثنين وعشرين. عن نزول الروح الطاهر على المسيح ربنا عند الصبغة اذ هو الروح الطاهر وهو الله الاعلا.
الثلاثة وعشرين. عن بعمه يحنا تلاميذه الى المسيح ربنا يسله انت هو الاتي ام اخر غيرك : (fol. 2b) and

As seen in the above quotation, the word for "baptism" is here صبغة .

No date. Written in an early Christian Kūfi hand of about A.D. 870-900. Headings in red. Well rubricated. Fairly broad margins.

[Mingana Chr. Arab. Add. 140.]

171

202 × 150 mm. 1 leaf. Twenty-two lines to the page.

Vellum and palimpsest, of which the upper-writing is in Arabic, and the under-writing in Greek.

UPPER-WRITING

The end of a work containing the ecclesiastical canons of marriage.

قوانين الزيجة.

The canons contained in it are those from 5 to 10.

The colophon is : تمت هذه القوانين بعون الله فالشكر لسيدنا كثيرا :

No date. Written in a clear Naskhi hand of about A.D. 1050.

UNDER-WRITING

Homiletic matter in Greek. Not New Testament (as shown by *ἰδοὺ γάρ* at the beginning of the line in the middle of column 1). Note the section-numbers *θ'* and *ι'* at the top of column 2.

No date. Uncial script of the fifth century.

[Mingana Chr. Arab. Add. 125.]

172

172 × 134 mm. 1 leaf. Seventeen lines to the page.

The leaf was culled from a MS., and contains the end of the work of Antiochus, the monk of the monastery of St. Saba, who died about A.D. 620.

The work contained 130 *capita*, and was addressed to St. Eustathius, the archimandrite of the monastery of Euthaliptus¹ in the town of Angora, or Ancyra, of Galatia.

A statement on the obverse is : انتيوخس الراهب الذي من سيق ابا سابا القديس الى اوسطانيوس ريس :
الدير المعروف بالاطاليتس بمدينة انكرا التي بغلاطية رويس مختلفة مائة وثلاثين وهذه قد كملت بعون الله.

(Antiochus the monk who is of the fold (σηκός) of St. Abba Saba to Eustathius chief of the monastery known as Atālītus in the city of Ankara which is in Galatia a hundred and thirty different chapters and these have been finished by God's help.)

After this statement is the beginning of a letter to Eustathius :

ايها الاب اوسطانيوس قد وفيت دين امرتكم المعروف بقابل كل اي كناش الكتب المتفلسة بالله وقد بعته الى
محبتكم الالهية موزعا الى مائة وثلاثين [ر]اسا فاذا قبلتها . . .

This book seems to be the same as that described in the quotation given in No. 870 of *Bibliothèque de MSS. Paul Sbath*, ii., 82, where it is stated that a Father called Antiochus, from the monastery of St. Saba, wrote a book entitled *πανδέκτης*, or الحاوي الصغير. There was a long *πανδέκτης* and a short *πανδέκτης*. The short *πανδέκτης* is that found in the present MS. and in the following numbers. For the long *πανδέκτης*, attributed to Nikon, see below, No. 179 [227], and No. 46 of *Catalogue*, vol. ii., pp. 66-69.

No date. A Naskhi hand of about A.D. 1100. No rubrications.

[Mingana Chr. Arab. Add. 189.]

173

265 × 178 mm. 4 leaves. Twenty-two lines to the page.

A

Ff. 1a-3b : The letter sent by the monk Antiochus from the monastery of St. Saba to Eustathius the Archimandrite of the monastery of al-Astālis² in the town of Ancyra of Galatia.

At the beginning and in the body of the text the work is said to be the "short *πανδέκτης*," about which see the preceding No. 172 [189]. In a sentence of the text (fol. 1a) it is stated that the work consists of 130 chapters (ونظمت مائة وثلاثين راسا).

Begins : نبتدي بعون الله وحسن توفيقه نكتب الرسالة التي ارسلها انتيوخس الراهب الذي من سيق القديس
مرسابا الى اوسطانيوس ريس دير [الا] سطاليس بمدينة انكره غلاطية. وهو الحاوي الصغير. بارك يا رب. من اجل
انك كتبت ايها الاب الكريم اوسطانيا انك تتكبد حزن كثير من تنقلك من موضع الى موضع الخ.

¹ In the following No. 173 [206] this name appears as Astālis, but the first two letters before "s" have partly disappeared from the edge of the MS.

² The margin is here defective, and a letter or two have disappeared at the beginning of this word. In the above reading I considered these letters as the article "al." In the preceding No. 172 [189] the name seems to read اطاليتس.

B

Ff. 3b-4a : Another work by the above monk Antiochus.

Begins as in No. 174 [165] : زعم سليمان في تسبيحة التسايح انها ستين ملكة.
ولانتيوخس صدر مقال عن الرووس العتيدة ان تقال.

See the following No. 174 [165], where mention is made also of the fact that the threescore queens and fourscore concubines of the *Song of Solomon* (vi. 7) referred to the authentic and apocryphal Books of the Old and New Testaments respectively.

C

Fol. 4b : The first discourse of a series of discourses, apparently by the above monk Antiochus.

The discourse is on Faith, and begins as in No. [165] :

الاول من الميامر وهو عن الامانة . . . ينبغي ان نومن اولاً بالله الذي هو الصاير للذين يتغنونه.

Incomplete at the end. No date. Clear and handsome Naskhi hand of about A.D. 1450. Headings in red.

[Mingana Chr. Arab. Add. 206.]

174

182 × 134 mm. 4 leaves. Fifteen lines to the page.

The leaves contain theological, Biblical and mystical matter, apparently culled from the same work of Antiochus as that described in the two preceding numbers.

On fol. 2b is the heading of a discourse attributed to Antiochus, in which it is explained that the three score queens and four score concubines of the *Song of Solomon* (ch. vi., v. 8) refer to the sixty Canonical Books found in the Old and the New Testaments, and the eighty Apocryphal Books of both Testaments.

Begins : ولانتيوخس صدر مقالة عن الرووس العتيدة ان تقال. زعم سليمان في تسبيحة التسايح انها ستين ملكة ونمانين سرية.

The words " Apocryphal Books " are translated by المصاحف المكتومة

On fol. 3a is the beginning of a discourse on Faith :

الميمر الاول عن الامانة. بتايد الرب وتصحيحه القول نبدا اولاً بالمقال بالميمر الذي عن الامانة . . . ينبغي ان نومن اولاً بالله الذي هو الصاير للذين يتغنونه.

The end of the discourse on fol. 2 deals with SS. Modestus and Eustathius.

No date. Clear and slightly bold Naskhi hand of about A.D. 1500. Headings in red. Well rubricated.

[Mingana Chr. Arab. Add. 165.]

175

250 × 163 mm. 2 leaves. Nineteen lines to the page.

The leaves contain the index to a mystical and theological work which was divided into 130 chapters (*bābs*).

Begins : بسم الله الموحد جوهره المثلث صفاته. ترتيب ما في هذا المصحف من الابواب وعددها مائة وثلثين باب

The first five *bābs* are : عن الامانة. عن الرجا. عن الاكل. عن رغبة البطن. عن السكر

From a comparison of the text with that of the preceding and following numbers we may infer that the present MS. contained the work known as the "short *πανδέκτης*" by the monk Antiochus from the monastery of St. Saba, who died about A.D. 620.

No date. A Naskhi hand of about A.D. 1200. The references to the folios of the MS. are in Greek numerals. Rubricated.

[Mingana Chr. Arab. Add. 219.]

176

208 × 138 mm.

One leaf culled from a MS. in the monastery of Mount Sinai and containing the beginning of the index to a work, which seems to be the short *πανδέκτης* of Antiochus, found in the preceding and following numbers.

Begins : بسم الاب . . . نكتب شرح ما في هذا الدفر من الميامر وهم مائة وثلثين ميمر وبالله التوفيق. (a) عن الامانة. (b) عن الرجا. (c) عن الاكل. (d) عن رغبة البطن.

On fol. 1a is an inscription by the abbot Germanus, the bishop of the monastery of Mount Sinai, in which he states that the MS. is a *wagf* to his monastery. See Nos. 126 [197] and 149 [228], from which we know that the bishop Germanus lived in A.D. 1334.

No date. A bold Naskhi hand of about A.D. 1334. Headings in red. Geometrical patterns at the top of the page.

[Mingana Chr. Arab. Add. 238.]

177

266 × 171 mm. 1 leaf. Seventeen lines to the page.

The leaf was culled from a MS., and contains the beginning of an index to a mystical work consisting of 130 sections (*qauls*).

The leaf contains 45 out of the original 130 headings.

Begins : بسم الله الموحد بالاعتقاد والجوهر ثلاث خواص هذا الكتاب يتضمن مائة وثلثون قول. الاول عن الايمان. الثاني عن الرجا الثالث عن الحنجرة.

A comparison of this index with that found in the above numbers shows that the mystical and theological work from which the present leaf is culled was the short *πανδέκτης* by Antiochus, a monk of the monastery of St. Saba, who died about A.D. 620. The translation, however, from the Greek does not seem to have been made by the same author.

No date. A slightly bold Naskhi hand of about A.D. 1450. Rubricated. Fairly broad margins.

[Mingana Chr. Arab. Add. 210.]

178

220 × 163 mm.

A leaf culled from a MS. of the monastery of Mount Sinai, and containing the beginning of the introduction by George, son of Michael Šabbāgh, to the work of Antiochus, a monk of the monastery of St. Saba, of whom mention is made in the preceding and following numbers.

الحمد لله الذي هدانا لهذا الذي كنا نلتمس من روحه القدوس كما شاء واختار . . . أما بعد فيقول :
 العبد الفقير . . . جرجس ابن ميخايل صباغ انه قد وقفت على كتاب قديم الزمان واندرس من قدمته.

At the top of the page is an inscription by the monk Jacob, to the effect that he gave this "MS. of St. Antiochus" as *waqf*, presumably to the monastery of Mount Sinai.

No date. A Naskhi hand of about A.D. 1650. Rubricated.

[Mingana Chr. Arab. Add. 188.]

179

411 × 330 mm. 2 leaves of two columns. Twenty-eight lines to the column.

The beginning of the work entitled *πανδέκτης*.

In comparing this MS. with No. 46 of *Catalogue*, vol. ii., p. 66, I ascertained that it represents the recension divided into 63 *maqālahs* and known as the long *πανδέκτης*, attributed by some authors to Nikon, a monk who flourished in the second half of the eleventh century,¹ and not the short *πανδέκτης* referred to in the above numbers, and attributed in all the MSS. to Antiochus, a monk of the monastery of St. Saba, who died about A.D. 620. This short *πανδέκτης* is divided into 130 chapters.

In the introduction mention is made of the work of Antiochus of St. Saba.²

العزة والعظمة والقدرة لله الواحد . . . اما الراهب انتيوخس الذي من سيق سابا باورشليم وجد طروق الفرس لهذه الديار سببا موجبا شايعا فجمع من الكتب الالهية المقدسة كتابا جعل سمته الحاوي وهو البندقتس لانه يشتمل على اشيا كثيرة خرجها من الكتب الشرعية على ما حكاه هو فيه وقصد بتصنيفه اياه منفعة من يقرأه. وهكذا الان في مملكة قسطنطين الملقب بالذوكتس بعض الرهبان القاطنين في الجبل الاسود من الديرة وجد طروق الترك لهذه الديار سببا لايقا. وميزان نقل المصاحف الشرعية المقدسة من موضع الى موضع صعب غير متيسر سيما وقد تكاثرت هذه المصاحف الشرعية من السنين الماضية وزادت كثيرا وراي تفاسيرها شتية متفرقة هنا وهنا مبجلة وكأنها قد طمرت في غمق ما من كثرة الكتب . . . فلذلك جمع الراهب السالف ذكره هذا المصحف وصنف هذا المصنف بمعونة الله تعالى وموازرة البتول دايبا الثاوطوقس الخ.

The present MS., which may be ascribed to about A.D. 1215, bears out the opinion of Cheikho, referred to in note 1 of this page, that the work is to be attributed to the monk Antiochus al-Ghalaṭi, and not to Nikon.

At the top of fol. 1a is an inscription by Sim'an (Simon), bishop of the monastery of Mount Sinai, who flourished in the beginning of the thirteenth century. See Nos. 210 [194], 211 [214], 137 [217] and 243 [234]. He states, as usual, that he had this copy of the MS. made for the monks of the monastery of Mount Sinai.³

¹ Cheikho (*Catalogue des MSS. des auteurs Arabes Chrétiens*, p. 42) attributes this work to another Antiochus, whom he calls al-Ghalaṭi (from Galatia), a monk in the monastery of Mount Athos, or the Black Mountain, who flourished also in the eleventh Christian century.

² This introduction differs from that found in *Bibliothèque de MSS. Paul Spath*, ii., 82-83.

³ The wording of this statement is more or less similar to that found in No. 137 [217].

اقول انا الحقير في الكهنة والرهبان سمان اسقف طور سينا ان هذا الدفتر استكتب لمنفعة رهبان طور سينا فن تجاسر واخرجه باي وجه كان فليكون محروم وحظه مع يوذس.

No date. A bold Naskhi hand of about A.D. 1215. Headings in red. Geometrical patterns at the beginning.

[Mingana Chr. Arab. Add. 227.]

180

222 × 169 mm. and 227 × 149 mm. 2 leaves. Nineteen lines to the page. Vellum.

Discourses by Fathers of the Church.

The discourse beginning on fol. 1b is by Gregory Nazianzen, on the Epiphany of the Lord, and is to be read on the day of the Nativity.

المسيح الهي ورجايي والسيدة والدته شفيعتي ميمر غريغوريوس التاولوغس قاله على ظهور الاله الذي هو الميلاد يقرأ فيه.

No date. Naskhi hand of about A.D. 1150. Fol. 2 is numbered in Coptic numerals as 362.

[Mingana Chr. Arab. Add. 133.]

181

154 × 122 mm. 1 leaf. Twelve lines to the page.

The leaf, which was culled from a MS., contains on its reverse the beginning of a book of extracts from the works of SS. John Chrysostom, Basil of Caesarea, Ephrem, Nilus, Carpus, and others.

بسم الاب . . . هذه تعاليم منتخبة من اقوال القديسين فم الذهب وباسيليوس وافرام ونيلوس وقريس وباقي الابا الابرار.

ايها الاولاد نسللكم ان تقتنوا طاعة خالية من المجاورة :

The beginning of the obverse of the leaf contains an inscription to the effect that the MS. belongs to the monastery of Mount Sinai.

No date. A Naskhi hand of about A.D. 1250. Heading in red. I altered the position of the leaf, which had been misplaced by the binder.

[Mingana Chr. Arab. Add. 231.]

182

194 × 128 mm. 10 leaves. Eleven lines to the page.

The theological work which proceeds by way of question and answer, the question being asked by a "pupil" and answered by a "teacher."

The leaves contain the end of question 22, all question 23, with some lacunæ, and part of another question on fol. 10.

المسيح اله قوتي ورجايي وناصري ومنقذي ومرتميم شفيعتي. القول الثالث والعشرين يعلم فيه ان اورشلام الثانية هي اسرائيل . . . قال التلميذ.

No date. A Naskhi hand (slightly resembling Diwāni) of about A.D. 1250. Headings in red. The ink has begun to fade on the three last leaves.

[Mingana Chr. Arab. Add. 237.]

183

200 × 130 mm. 3 leaves. From thirteen to sixteen lines to the page.

The leaves were culled from a MS. of which they formed the last leaves.

The MS. contained the above (MS. 182) work of questions asked by a pupil and answered by a teacher.

From the last words found on fol. 3b we know that the complete work was composed of 40 *qauls* : تم القول الاربعين .

The work ends : قال التلميذ لعمري لقد حقق النبي انه اله وانه انسان بحق وحقق ايضا قولك وصح تفسيرك مما قبله من قول داود انه اله والله الاله. تم القول الاربعين.

No date. Written in a Naskhi hand of about A.D. 1450. At the end of fol. 3b is a note of reading by Mūsa b. Naṣr-Allah.

[Mingana Chr. Arab. Add. 256.]

184

220 × 149 mm. 2 leaves. Fourteen or fifteen lines to the page.

The leaves, which were culled from a MS. of the monastery of Mount Sinai, contain the end of a theological work in which questions are asked by "a pupil" and answers are given by "a teacher," as seen in the above two numbers.

The heading on fol. 1a is : المسئلة العاشرة يبين فيها ما حاجته الى خلقه ابليس وادم وما فعله في خلاص ادم. قال التلميذ بقى كلمة واحدة اسئل عنها الخ.

Fol. 2b contains five notes of reading by :

(a) Abbot John of the monastery of Mount Sinai.

(b) 'Ātūr (عاتور).

(c) Abbot John, bishop of the monastery of Abbot John in Egypt (الديار المصرية).

(d) Ephrem Khātīmi (?)

The writer of the fifth inscription does not give his name, but asks for the forgiveness of his sins through St. Moses (probably the Patriarch, because of his connection with Mount Sinai).

No date. A Naskhi hand of about A.D. 1550. Headings in red.

[Mingana Chr. Arab. Add. 215.]

185

215 × 135 mm. 2 leaves. Fourteen lines to the page.

The leaves are culled from a MS. containing pious anecdotes and mystical matter.

The story found in them was narrated by the Abbot Daniel Fārānī, from St. Arsenius, and tends to prove the belief that the Eucharistic bread represents the real body of our Lord.

The heading in the middle of fol. 1a is :

اخبر القديس ابا دانيال الفاراني عن القديس ارسانيوس انه اخبر عن انسان اسقيطي انه كان عمالا عظيما.

The book takes the form of "the Fathers" asking questions, and "the old man" answering them.

No date. A clear Naskhi hand of about A.D. 1400. Headings in red.

[Mingana Chr. Arab. Add. 224.]

186

202 × 135 mm. 2 leaves. Eighteen lines to the page.

The leaves were culled from a large MS. containing parenetical matter, and deal mostly with humility. Incomplete at the beginning and at the end.

The first extant words are :

انما هو لقوم اكابر واقويا ومن عندهم العالم ميت وقد انصرف عنهم العزا الحاضر.

No date. Clear and bold Naskhi of about A.D. 1300. Rubricated. Numbered in Coptic numerals as 24 and 25.

[Mingana Chr. Arab. Add. 166.]

187

190 × 130 mm.

One leaf containing the end of a controversial work between a Christian and a Muslim. From the words of the colophon, *نجز الكتاب المرسوم بمجادلة ابراهيم الطبراني*, we may infer that it is the same work as that found in *Bibliothèque de Manuscrits Paul S bath*, No. 1324, 2 (vol. iii., p. 112)¹ and elsewhere. The Christian protagonist was called Ibrāhīm (Abraham) at-Ṭabarānī, and his opponent was 'Abd ar-Raḥmān b. 'Abd al-Malik al-Hāshimī, said to belong to the end of the eighth Christian century.

The final words are : *وسكن وهو على ذلك الى انقضا العالم على ما اوردت الكتب . . . عند ورود المسيح وقد صح ذلك وبان وتم بحمد الله. نجز الكتاب المرسوم بمجادلة ابراهيم الطبراني ولربنا والاهنا يسوع المسيح المجد الى ابد الابد.*

Dated Wednesday, 14th of August, of the year 6816 of the Creation (A.D. 1308) and written by the bishop Ignatius, the name of whose diocese cannot be read with certainty. He wrote it for a spiritual son, Mājid Sarbāsi (?), who was a monk (presumably in the monastery of Mount Sinai) :

وكان الفراغ من نسخه نهار الاربعاء شهر اب رابع عشر يوم مضت منه سنة ستة الاف وثمانماية وستة عشر لابونا آدم عليه السلام بيد العبد الحقير الخاطي الكثير الذنوب الغارق في بحار الانام اغناطيوس خادم كرسي [طان؟] يسال الله من قرا فيه يدعو لكاتبه ولصاحبه بمغفرة الخطايا . . . وهو برسم الولد المبارك . . . ماجد السرباسي غفر الله له ولوالديه الخ.

A cramped Naskhi hand. No rubrications. Greek jottings by an owner at the end.

[Mingana Chr. Arab. Add. 205.]

188

251 × 168 mm. 204 leaves. Eighteen lines to the page.

The theological work of the Coptic writer Ṣafī abū Faḍā'il ibn 'Assāl, who flourished in the middle of the thirteenth century.

Title (fol. 6b) : *مختصر القوانين والاحكام المسيحية* :

The work is divided into 2 *juz*'s. The first *juz*' ends on fol. 88b, as follows :

وليكن صابرا في مصايه كايوب الصديق. تم الجزء الاول ولربنا المجد والشكر الخ.

and the second extends from fol. 89a to the end.

¹ Cf. Steinschneider, *Polem. u. Apol. Lit.*, 1877, p. 80.

The *juz*'s are divided into 51 *bābs*, of which the first *juz*' has 22. The *bābs* are sometimes subdivided into *qisms* and *fasls*. A list of the *bābs* is found in the introduction, ff. 5b-6b.

One leaf is missing at the beginning, with the disappearance of the title and the first words of the text.

The first and the last two *bābs* begin as follows :

Fol. 6b : الباب الاول. الكنيسة وما يتعلق بها

Fol. 7b : الباب الثاني. الكتب الالهية المأمور بقبولها في البيعة المقدسة

Fol. 197b : الباب الخمسون. في السكر والربا والولد العاق والسعاية وعدة جرائم

Fol. 200a : الباب الحادي والخمسون. في الشعر والحُتان والاعتراف وما هو الذي للرئيس ان يزيد فيه وينقص في زمانه ووجوب التمسك بالقوانين.

Dated Saturday, 1st of the month of Barmahāt, of the year 1051 of the Martyrs, corresponding with the month of Rajab of the year 735 of the Hijrah (A.D. 1334-35) :

كامل نسخ هذا الكتاب المبارك في يوم السبت اول شهر برمهاث سنة احد (sic) وخمسين والف للشهدا الاطهار
رزقنا الله بركاتهم الموافق سهل شهر رجب وهو احد شهور سنة خمس وثلاثين وسبع للهجرة الح.

This is probably the oldest MS. of Ibn 'Assal's important work.

Clear and slightly bold Egyptian Naskhi. Headings in red, or occasionally in thick black characters. Profusely rubricated. Folios numbered in Coptic numerals.

Half of ff. 6 and 152 has disappeared. A few words also are illegible or have disappeared from the last leaf and from ff. 1-2, and occasionally from some of the other leaves.

On the title-page are inscriptions by owners, one of whom is George, son of John.

[Mingana Chr. Arab. Add. 272.]

189

164 × 115 mm.

Two leaves containing (fol. 1) the index to a MS. of Mount Sinai.

The MS. contained the following 17 headings :

- (1) Commentary by John Chrysostom on the Lord's Prayer (تفسير الباتريمون).
- (2) Martyrdom of Bishop Dolitharius (دولثريوس) and his mother.
- (3) St. Athanasius, on Melchizedek.
- (4) Theodore (Studita), on the man who went from Jerusalem to Jericho (Luke x. 30).
- (5) Theodosius the Monk, on fasting.
- (6) John Chrysostom, on fasting.
- (7) St. Ephrem, on the hermits.
- (8) John Chrysostom, on fasting.
- (9) Martyrdom of Theodore in the city of Antioch.
- (10) John Chrysostom, on the prodigal son.
- (11) Jacob of Serug, on the prodigal son.
- (12) Jacob of Serug, on Dives and Lazarus.
- (13) John Chrysostom, on the ten virgins.

- (14) The history of the apostle Philip.
- (15) Biblical explanations by Jacob of Serug.
- (16) John Chrysostom, on the pharisee and the publican.
- (17) (Not specified).

Fol. 3b is wholly occupied with an inscription by Joseph, bishop of Mount Sinai, who writes that he sent the MS. from Mount Sinai to the monastery of St. George in Jerusalem, from which nobody is allowed to take it.

On fol. 2a a later inscription states that the MS. belongs to the monastery of Mount Sinai, where it is read in the church of the monastery. The MS. had evidently been brought back in the meantime from Jerusalem to the monastery of Mount Sinai.

No date. Naskhi hand of about A.D. 1350.

[Mingana Chr. Arab. Add. 171.]

190

217 × 137 mm. 1 leaf. Seventeen lines to the page.

The beginning of the discourse of St. Ephrem on the second coming of our Lord and on the last judgment.

بسم الاب . . . ميمر من قول القديس افرام قاله على اتيان المسيح في اليوم الاخير وعن الدينونة والعذاب المنتظر.
حقا ان ذكر الدينونة واليوم الاخير يفوق كل عقل ونطق.

On the margin of fol. 1a is an inscription by Michael, bishop of the monastery of Mount Sinai, in which it is stated that the MS. belonged to the Church of our Lady of the Syrians, situated in the same monastery. About this Michael see also No. 212 [244].

No date. A bold and clear Naskhi hand of about A.D. 1350. Heading in red. Rubricated. Geometrical pattern at the beginning.

[Mingana Chr. Arab. Add. 221.]

191

205 × 154 mm. 13 leaves. Generally from sixteen to eighteen lines to the page.

A treatise on the significance of the Church, and of the wearing-apparel of the priests during divine service, of the Eucharistic Elements, of the Holy Baptism, and of the monastic garb, by St. Basil of Caesarea.

بسم الاب (sic) . . . ترتيب ورسم ومثال في الكنيسة المقدسة وفي الجسد المقدس وفي حلة الكهنوت وفي المعمودية المقدسة وفي اسكيم الرهبانية لابينا العظيم في القديسين فاسيلوس ريس اساقفة قيسارية.

Begins : الكنيسة هي هيكل الله الح

On fol. 12a is a special heading for Baptism :

عن المعمودية القدسية. المعمودية هي على حسب ما امر الله موسى قايلنا انحدرونا هذا الشعب وطهرهم وليغسلوا
ياهم.

No date. Written in an early Naskhi hand of about A.D. 1350. Many diacritical points missing. No rubrications.

[Mingana Chr. Arab. Add. 152.]

192

205 × 138 mm. 2 leaves, forming part of a large volume. Fourteen and fifteen lines to the page.

The leaves contain a praise of virginity.

Incomplete at the beginning and at the end.

The first extant words are : بتواضع السيرة ان يقرنوا ذاتهم بالله لان قد صار طائفة ما محيين التاله

No date. Clear and bold Naskhi hand of about A.D. 1400. No rubrications.

[Mingana Chr. Arab. Add. 164.]

193

203 × 145 mm. 2 leaves.

The leaves were culled from a MS., apparently of Mount Sinai. They contain the index to the treatises found in that MS., which are :

- (1) The holy Incarnation of God.
- (2) The life of St. Clement, disciple of St. Peter.
- (3) Treatise of Dorotheus on obedience.
- (4) Lives of the Fathers.
- (5) The story of the garments of our Lord.
- (6) A discourse by Isaac, possibly of Nineveh.
- (7) Extracts from the advices of Abbot Isaiah.
- (8) The history of Napharoius (*sic*) (نفرويس).
- (9) A prayer helpful to the faithful.
- (10) A discourse by St. Anastasius on the Transfiguration.
- (11) The last book of St. Clement, disciple of St. Peter.
- (12) The glorification of the angels.
- (13) Commentary by St. Chrysostom.
- (14) The explanation of what God told Moses, in which are included extracts from the *Book of Medicine* (وفيه كتاب الطب).

On fol. 1a is an undated note of reading by a monk.

No date. A Naskhi hand of about A.D. 1450. Headings in red. I altered the order of the leaves, which were misplaced by the binder.

[Mingana Chr. Arab. Add. 243.]

194

173 × 126 mm. 1 leaf.

The leaf was torn from a MS. of the monastery of Mount Sinai, and contains the end of a parenetical discourse.

The first extant words are : ولا الصيف دايماً. لذلك لا يدوم البلاء على الصابر ولا الرخا للفاجر

On the reverse of the leaf is a long inscription written by the monk Ephrem, bishop of Qāra (الحقير في الرهبان المدعو افرام واسقف قارا), to the effect that he gave the MS. as *wagf* to the monks of

the monastery of Mount Sinai, "who dwell in the monastery of St. Moses, in Sinai, the Mountain of God."

No date. A Naskhi hand of about A.D. 1450.

[Mingana Chr. Arab. Add. 187.]

195

212 × 137 mm. 2 leaves.

The leaves were culled from a MS. containing theological and Biblical matter.

Fol. 1a is blank.

On fol. 1b are two inscriptions by readers, of about A.D. 1450.

Fol. 2. Fourteen lines to the page. The first extant words are :

أقدم منه في مصر . . . مثل مصحف يشوع بن نون ومصحف قضاة شعب اسرائيل.

No date. A bold Naskhi hand of about A.D. 1450. Rubricated.

[Mingana Chr. Arab. Add. 202.]

196

188 × 142 mm. 2 leaves. Fifteen lines to the page.

The leaves were culled from a MS. containing Christological matter, and explaining the Economy of our Lord.

Incomplete at the beginning and at the end.

The first extant words are :

واجاز الاسراييلين ذلك الشعب الذي يدعا نسل ابراهيم وعبرهم البحر الاحمر الى اليس.

No date. A not very handsome Naskhi hand of about A.D. 1500. Leaves numbered in Coptic numerals as 34 and 35.

[Mingana Chr. Arab. Add. 250.]

197

222 × 156 mm. 1 leaf. Sixteen lines to the page.

The leaf was culled from a MS., and contains the end of a parenetical discourse. Incomplete at the beginning and at the end.

The first extant words are : للطعام الفاني بل للطعام الباقي حياة الابد

No date. Egyptian Naskhi hand of about A.D. 1500.

[Mingana Chr. Arab. Add. 160.]

198

205 × 147 mm. 2 leaves. Twelve lines to the page.

A fragment from the discourse of Cyriacus, bishop of Bahnasā, on the Passion of our Lord and the Lament of the Virgin. See No. 260 [261] B, and the references found there.

No date. Bold and handsome Naskhi hand of about A.D. 1500. Rubricated.

[Mingana Chr. Arab. Add. 269.]

199

218 × 164 mm. 1 leaf. Fourteen lines to the page.

The leaf formed part of a voluminous MS. on Christological subjects, and deals with the descent of our Lord into Hades.

The first extant words are : من فبورهم. تعترف لك يا سيدي الافواه المسدودة

No date. Egyptian Naskhi hand of about A.D. 1550. Well rubricated. Numbered in Coptic numerals as 134.

[Mingana Chr. Arab. Add. 157.]

200

188 × 139 mm. 2 leaves. Fifteen and sixteen lines to the page.

Two metrical pieces, or *zajalīyāt*, containing parenetical matter.

Incomplete at the beginning and at the end, and forming part of a larger volume.

The second piece begins (fol 1b) : حن الفواد الى ارض القدس

No date. A Naskhi hand of about A.D. 1600. No rubrications. Folios numbered in Coptic numerals as 221 and 222.

On fol. 1a, Satan is called " Saṭanāyīl."

[Mingana Chr. Arab. Add. 162.]

201

217 × 160 mm. 4 leaves. Seventeen or fourteen lines to the page.

A discourse in the form of a prayer on a newly-baptised person.

Incomplete at the beginning and at the end, and something is missing between ff. 1-2, as the first leaf appears to be culled from a different MS.

The final words are : ويندح نفوس امواتكم وينقذك من جميع الافات

No date. Clear and bold Naskhi hand of about A.D. 1650. Rubricated.

[Mingana Chr. Arab. Add. 270.]

202

215 × 153 mm. 2 leaves. Eighteen lines to the page.

The leaves contain the beginning of the sermons of John Chrysostom.

Begins : بسم الاب . . . نكتب مواعظ القديس يوحنا فم الذهب . . . العظة الاولى في انه يجب علينا ان نسمع : شرحه بافاقة واصاحه. ولكن ليلا تطمر حاسة ذكركم.

Something is missing between ff. 1-2.

No date. A clear Naskhi hand of about A.D. 1700. Headings in red. Well rubricated.

[Mingana Chr. Arab. Add. 252.]

203

164 × 114 mm. 10 leaves. Twelve lines to the page.

The book of the *Didascalia*.

. . . كتاب الدسقلية المقدسة التي وضعوها اباينا الرسل.

Ff. 1a-3b contain the index of the 39 chapters (*bābs*) into which the book is divided. Of all these *bābs* the MS. contains only the introduction to the work, and the beginning of the first *bāb*.

The text exhibited in the MS. may be said to be similar to that found in MS. No. 40 of *Catalogue*, vol. ii., pp. 42-44.

The index, which is by the same hand as the rest of the MS., is dated (fol. 4b) month of Amshīr, 1538¹ of the Martyrs (A.D. 1822).

كملت فهرست الابواب ولواهب العقل الشكر كثيرا . . . في شهر امشير المبارك سنة ١٥٣٨.

Clear Egyptian Naskhi. Headings in red. Well rubricated.

[Mingana Chr. Arab. Add. 260.]

VII.

MYSTICISM

204

160 × 120 mm. 1 leaf. Fifteen lines to the page. Vellum.

The beginning of a discourse by St. Ephrem, on the fact that a monk should never smile nor rejoice, but should always weep and lament over himself.

بسم الاب والابن وروح القدس اله واحد مثلث بالاقانيم موحد بالجواهر هذا من قول ماري فرام القديس على انه لا ينبغي للراهب ان يضحك ولا يفرح بل يبكي وينوح على نفسه ابدا.

Begins : اول خراب نفس الراهب هو الضحك والبريسيا

No date. An early Christian Kūfi hand of about A.D. 850-900. Headings in red. Crude geometrical pattern at the beginning.

[Mingana Chr. Arab. Add. 132.]

205

208 × 143 mm. 1 leaf. Eighteen lines to the page.

A leaf culled from a MS. containing mystical matter.

The first extant words are : رفضوا بكل. لانه منجل حب القريب افسلنا المال والقنيان

The word "apostle" is السليح, from the Syriac **ܥܠܡܐ**, and the word for "possession" is **ܡܡܠܟܐ**, from the Syriac **ܡܡܠܟܐ**.

Incomplete at the beginning and at the end.

No date. A Christian Kūfi hand of about A.D. 950. Rubricated. Full stops are marked by squares in red with a black dot, and the more general sections by four black dots surrounded by four red ones.

[Mingana Chr. Arab. Add. 207.]

¹ Written in Coptic numerals.

206

Two leaves culled from two different MSS.

A

Fol. 1. 190 × 137 mm. Fifteen lines to the page.

A leaf containing the end of one mystical treatise and the beginning of another, called the 7th.

The heading on the reverse is : ولهذا القديس ميمر سابع ان لا يقنع الانسان برايه ولا يثبت احد في خاصية معرفته. قد قيل في كتاب الامثال ان من لا مدبر له يستط.

No date. A Naskhi hand of about A.D. 1500. Headings in red.

B

Fol. 2. 188 × 144 mm. Fifteen lines to the page.

A leaf containing the end of one sermon and the beginning of another, called the 6th, which is on baptism.

The heading on the obverse is : بسم الاب والابن وروح القدس الاله واحد موعظة سادسة في المعمدين . . . قيلت على البديهة في وحدانية رياسة الله اي في الامانة التي هي هكذا.

No date. A Naskhi hand, resembling a late ornamental Kūfi, of about A.D. 1000. Rubricated.

[Mingana Chr. Arab. Add. 193.]

207

285 × 230 mm. 2 leaves. Two columns to the page. Twenty or twenty-one lines to the column. Vellum.

A treatise on mysticism.

The following headings in red are found in it :

Fol. 1a : On the fear of the Lord :

عن مخافة الرب. اتق الرب فتجد نعمة لان خشية الرب تولد احوالاً الح.

Fol. 1b : On alms :

أى من اجل الصدقة. يكون من يعمل في وقت لا يجب ان يعمل وفي اوان العمل ما يعمل.

The text does not seem to be continuous between the two leaves.

No date. Clear and bold Naskhi hand of about A.D. 1100.

[Mingana Chr. Arab. Add. 129.]

208

171 × 127 mm. 8 leaves. Sixteen lines to the page.

Thick vellum and palimpsest, of which both the upper- and the under-writing are in Arabic.

UPPER-WRITING

Sayings of the Fathers of the Desert, and anecdotes concerning them.

كتاب اقوال الاء القديسين.

Often the work proceeds by way of question and answer. The main headings are: "A brother asked" (اخ سال), "An old man said" (قال شيخ), and "The old men said" (قالوا الشيخ).

Incomplete at the beginning and at the end.

The Fathers whose sayings are quoted are:

- (1) Abbot Macarius (fol. 1a).
- (2) Arsenius (fol. 1b).
- (3) Poemen (fol. 1b).
- (4) Poemen (fol. 2a).
- (5) Abbot Moses (fol. 2a).
- (6) Muthues (fol. 2b).
- (7) Muthues (fol. 3a).
- (8) Magatis (or Megathius, as in *Catalogue*, vol. ii., p. 103).
- (9) Abbot Agathon (fol. 4b).
- (10) Poemen (fol. 4b).
- (11) Ammon (fol. 4b).
- (12) Poemen (fol. 5a).
- (13) Poemen (fol. 5b).
- (14) Macarius (fol. 6a).
- (15) Paul the Simple (fol. 7a).

No date. Written in an early Christian Naskhi hand of about A.D. 1100. Headings in red. Well rubricated. The lower right-hand corners are torn, with the disappearance of some words or half-words.

UNDER-WRITING

A historical work, probably consisting of lives of saints.

No date. Christian Kūfi hand of about A.D. 800-830.

[Mingana Chr. Arab. Add. 153.]

209

184 × 120 mm. 2 fragmentary leaves. Twenty-two lines to the page. Vellum.

They contain a mystical work, in which an old monk called "the Shaikh" is teaching the ways of the monastic life to a young monk.

Incomplete at the beginning and at the end, but as Mount Sinai (طور سينا) is mentioned in the text (fol. 2a), it may be inferred that the work was written in that monastery.

No date. Early Naskhi hand of about A.D. 1150. Diacritical points. The edges of both leaves are much damaged, and many words have disappeared from them.

[Mingana Chr. Arab. Add. 146.]

210

230 × 155 mm.

A leaf culled from a MS. of Mount Sinai, and containing the beginning of a volume of letters of the Abbot Macarius to some of his fellow-monks.

Begins: بسم الاب . . . لاينا القديس مقاريوس رساله اوله (sic) الى اخوة رهبان. سيد الكل الخ

At the top of the page is an inscription by Sim'ān (Simon), bishop of Mount Sinai, to the effect that the MS. belongs to the monks of the monastery of Mount Sinai. From the following No. 211 [214], and from No. 243 [234], we know that this Bishop Simon flourished at the beginning of the thirteenth Christian century.

No date. A Naskhi hand of about A.D. 1200. Headings in red.

[Mingana Chr. Arab. Add. 194.]

211

261 × 165 mm.

One leaf culled from a MS. of the monastery of Mount Sinai.

It contains the end of a mystical work and the colophon of the MS., which gives the date Wednesday, 10th of August, of the year 6724 of the Creation, and the 10th of Rabī' II of the year A.H. 613 (A.D. 1216). The copyist was the monk Ilyās, and he wrote in the time of the Archimandrite Sim'ān (Simon), the bishop of the monastery of Mount Sinai :

كامل هذا الدفتر يوم الاربعاء العاشر من شهر اب سنة ستة الاف وسبعماية واربعة وعشرين للعالم الموافق العشر
الاخير (٩) من ربيع الاخر سنة ستماية وثلاثة عشر للهجرة وكتبه العبد الحقير الغير اهل ان يسما راهب الضعيف في العمل
الروحاني الياس بطور سينا المقدس . . . في ايام واسقفية الاب القديس الروحاني الطاهر النفيس ابا سمعان الله . . .
يطول عمره ويعينه الخ.

Naskhi. Some rubrications.

[Mingana Chr. Arab. Add. 214.]

212

273 × 184 mm. 4 leaves. Twenty lines to the page.

The second "century" of the book of six mystical "centuries" of Evagrius. Incomplete at the beginning.

The MS. begins with the end of the 76th aphorism, as follows :

إذا استعمل على خاصة حقيقته فاما ان استعمل استعمالا مفرطا قبيحا فسوجد اما رديا خاصا واما صالحا.

The beginning of the 77th aphorism is :

عزّة ان المعرفة الجيدة وكذلك الصحة لكن هاتين قد صارتى (sic) لكثيرين من الذين يستعملونها بالضد.

The subscription is :

نجزت المائة الثانية بسم الاب . . . النور الفايض كل نور والجمال الذي يفوق حسنه كل جمال منظور.

The aphorisms of the "century" are counted in Abjad numbering.

No date. A clear and bold Naskhi hand of about A.D. 1300. Headings in red. Well rubricated.

On fol. 4a is an inscription by Michael, bishop of the monastery of Mount Sinai, to the effect that the MS. is a *waqf* to the Church of our Lady of the Syrians situated in that monastery. About this Michael see also No. 190 [221].

On fol. 4b is a note of reading by another monk, Michael, of the same monastery.

[Mingana Chr. Arab. Add. 244.]

213

174 × 132 mm. 2 leaves. Eleven lines to the page.

The leaves were culled from a MS. dealing with monasticism and mysticism. Incomplete at the beginning and at the end.

The first extant words are : ما لك وطريق مصر لكي تشرب من ماء جيحون ليس ماء

No date. A clear and slightly bold Naskhi hand of about A.D. 1350. The different parts of the sentences are indicated by thick inverted commas in red.

[Mingana Chr. Arab. Add. 242.]

214

246 × 170 mm. 1 leaf. Sixteen lines to the page.

The leaf seems to have been culled from the end of a MS. containing mystical matter.

The final words are : وقال ايضا وانتم لا تسمون رووسا لان ريسكم واحد وهو المسيح الذي له ينبغي التسييح
الان ودايما والى ابد الدهور امين.

No date. A Naskhi hand of about A.D. 1400.

[Mingana Chr. Arab. Add. 218.]

215

206 × 141 mm. 6 leaves. Seventeen lines to the page.

Incomplete at the beginning and at the end.

The leaves were apparently culled from a large volume dealing with mystical and theological matter.

A

Ff. 1a-4b contain the end of the story of a highway robber in the time of the emperor Anastasius, who repented and was accepted by God.

The first extant words are : اي موت مات. فقال له الاسقف ماتت نفسه لانه صار شرير كبير

B

Ff. 4b-6b : A collection of mystical and parenetical advices.

Headed : هذه ايات ملتقطة نافعة

Begins : ايها الاخ الروحاني لا تنقسم بذاتك ليلا تصير دينوتك منك

No date. Clear and bold Naskhi hand of about A.D. 1400. No rubrications.

[Mingana Chr. Arab. Add. 170.]

216

200 × 122 mm.

A leaf containing the index to a MS. of the monastery of Mount Sinai, on mysticism.

Among the subjects discussed are :

- (1) St. Basil, on mysticism.
- (2) The advices of the Abbot Isaiah for novices.
- (3) The letter of the Abbot Moses to the Abbot Poemen.
- (4) Sayings of the " teachers " and of John Chrysostom.
- (5) A discourse by St. Ephrem.
- (6) Sayings of the Fathers.
- (7) The Abbot Mark, on law (على الناموس).
- (8) A discourse by the same Abbot Mark, on those who believe that they are not performing their obligations.
- (9) A discourse by Theophilus, on the soul leaving the body.
- (10) St. Ephrem, on Noah.
- (11) The prescriptions of the Abbot Ammon.
- (12) Sayings of John Climacus.
- (13) Life of the Abbot Mark of Tharmaqa.
- (14) Life of St. Yaṭnānus ((٩) مر يطنانوس).
- (15) Life of " the man of God " or St. Alexius.
- (16) Miracles of St. Basil.

At the end of the index is an inscription by a later hand, to the effect that the MS. belongs to the monks of the monastery of Mount Sinai, for whom it is read in the church of the monastery.

A Naskhi hand of about A.D. 1450.

[Mingana Chr. Arab. Add. 184.]

217

188 × 136 mm.

A leaf culled from a MS., apparently of the monastery of Mount Sinai.

It contains exhortations to monks. The first extant words are :

في الكرامة ببساطة وسذاجة واتفاق وسلم ودعة قلب وبكل تواضع.

No date. Clear Naskhi hand of about A.D. 1450. Any time the name of Christ occurs there is the sign of the Cross over the letter *Sīn*. The *Sīn* in any other word has a sign resembling the number seven over it.

[Mingana Chr. Arab. Add. 179.]

218

204 × 139 mm. Nineteen lines to the page.

A leaf culled from a MS. containing good advices for a monk about his food, dress and prayers. So far as his dress is concerned he is advised not to ask for fine and coloured clothes, and thus resemble women who adorn themselves with strange adornments, and colour their cheeks and hair (ويصبغون خدودهم وشعورهم).

The first extant words are : الذي على هذا الحال فيه هذه الصفات دأية

No date. A clear Naskhi hand of about A.D. 1500.

[Mingana Chr. Arab. Add. 246.]

219

205 × 140 mm.

A leaf containing the last two lines of a MS., presumably of the monastery of Mount Sinai.

At the bottom of the page is an inscription by the monk Macarius, who, taking his theme from the contents of the MS., exhorts the reader to good works, and advises him not to embrace monasticism lightly. This monk Macarius is not the same as that mentioned in No. 160 [154].

No date. A Naskhi hand of about A.D. 1500.

[Mingana Chr. Arab. Add. 176.]

220

210 × 131 mm. 1 leaf. Eleven lines to the page.

The leaf was culled from a MS. apparently of the monastery of Mount Sinai.

It contains the end of the 16th and the beginning of the 17th chapter of a work on mysticism.

The beginning of the 17th chapter is :

الباب السابع عشر في حفظ القلب والتصور اللطيف. ان كنت وحدك في قلايتك فهذه دائما في الاطروباريات.

The monks for whom the work was written must have been Greeks and not Syrians, because in the text mention is made of the Greek hymns called *τροπάρια*.

No date. A clear and handsome Naskhi hand of about A.D. 1500. Headings in red. Well rubricated. Many vowels.

[Mingana Chr. Arab. Add. 185.]

221

295 × 203 mm. 1 leaf. Nineteen lines to the page.

The leaf was culled from a MS. apparently of the monastery of Mount Sinai. It contains the title-page and the beginning of the *Scala Paradisi* of John Climacus, who died in 649.

Title : كتاب سلم الفضائل العالية الشريفة ودرج المصاعد السامية المنيفة تأليف ابينا الجليل في القديسين انا يوحنا رئيس دير طور سينا.

The work has a preface resembling that of a genuine Arabic book :

الحمد للذي رقانا الى درجات العلا . . . اما بعد ان هذا المصحف الحاضر هو سلم الاهي.

No date. A handsome Naskhi hand of about A.D. 1550. Headings in red. Well rubricated.

A Greek inscription of three lines at the top of the title-page states that the MS. belonged to the library of the monastery of Mount Sinai.

I altered the position of the leaf, which had been misplaced by the binder.

[Mingana Chr. Arab. Add. 209.]

222

220 × 159 mm. 6 leaves. Twenty-one lines to the page.

Ff. 1-5b : The end of a mystical work, apparently the *Scala Paradisi* of the above John Climacus.

Ends : اذ قد حاضرت ووصلت الى راس هذا السلم البار نفسه واتحدت بالمحبة اتحادا اكيدا والمحبة هي الله الذي له المجد الى ابد الدهور كلها امين.

Something is missing between ff. 3-4.

Dated Tuesday, 18th of May, A.D. 1770, and written by Ibrāhīm, son of Moses Bedāru, who states that he compared it with another MS. :

قد حرر بعون الله تعالى وتقابل حرفاً فحرفاً . . . الحقير ابراهيم نجل موسى بدارو وذلك سنة الف وسبعماية وسبعين مسيحية وكان كماله نساخته نهار الثلاثاء [الساعة] السابعة بعد الفصح في ١٨ ايار . . . فكلمن اختلسه وسرقه . . . يكون حصمه يسوع المسيح والقدس يوحنا صاحب هذا الكتاب. امين.

A later inscription written under the colophon states that the MS. was bought from its owner, the above Ibrāhīm, by Jarjūra al-Fāri.

Fol. 6 contains an illustration of the efficacy of baptism, from the case of the impotent man of the Gospel, who could not go into the pool (John v. 7).

A clear and handsome Naskhi hand. Headings in red. Well rubricated. Broad margins. [Mingana Chr. Arab. Add. 249.]

223

210 × 151 mm.

A leaf containing the title-page and the index to the mystical works of the Syrian author, Isaac of Antioch, who died about A.D. 460.

It is stated that the translator was 'Abdallah b. Faḍl Antāki, who died in A.D. 1052, and that he translated these mystical works of Isaac from Greek. They had evidently been previously translated from Syriac into Greek.

بسم الاب . . . كتاب يشمل على مقالات لاينا البار الفاضل والقدس الكامل مار اسحق في معاني تزيل الظلام عن العقول . . . ترجمها من اللغة اليونانية الى اللغة العربية عبد الله ابن الفضل الانطاكي.

No date. A Naskhi hand of about A.D. 1600. Headings in red. The obverse contains a note of reading by Ilyās, son of Joseph, from Syria.

[Mingana Chr. Arab. Add. 201.]

224

220 × 151 mm. 2 leaves. Sixteen lines to the page.

The leaves were culled from a mystical MS. The first extant words are :

مرض على المحزنات. وان يخشى دايماً ان يخاف شيئاً من الاشياء.

The text between ff. 1 and 2 is not continuous.

No date. Bold Naskhi hand of about A.D. 1600. Profusely rubricated.

[Mingana Chr. Arab. Add. 191.]

225

217 × 149 mm. 1 leaf. Seventeen lines to the page.

The leaf was culled from a MS., and contains the end of the Vision of Carpus.

The final words are :

المقام في الهاوية مع الحيات. فهذه الاخبار هي التي سمعتها انا واصدق انها صادقة هي تم الرسالة والسبح لله الخ.

The word Jesus is written يسوع.

No date. A Naskhi hand of about A.D. 1600.

[Mingana Chr. Arab. Add. 192.]

226

219 × 161 mm. 1 leaf. Fifteen lines to the page.

The leaf was culled from a MS. of the monastery of Mount Sinai, and containing the end of a mystical work.

The final words are : فلا ابوكم السماوي يغفر لكم خطاياكم الذي له المجد والعزة . . . وايضا طالب من القارى في هذا الكتاب المقدس بان يدعى لي انا عبد يسوع المسيح الهنا الذي كتبت بيدي القانية.

No date. A Naskhi hand of about A.D. 1750.

An inscription in modern Greek at the bottom of the page states that the MS. was brought from Egypt to the monastery of Mount Sinai.

[Mingana Chr. Arab. Add. 190.]

VIII

PHILOSOPHY

227

269 × 185 mm. 1 leaf. Twenty-two lines to the page.

The leaf was the last leaf of a MS. from which it was culled.

The work from which the leaf was culled dealt with the soul in its relation to its body and knowledge in general.

Incomplete at the beginning.

The last words are :

فاصفي الى ذاتك حتى تصفي الى الله الذي له المجد والعز . . . الان وكل اوان والى اباد الدهور امين امين.

No date. A clear and slightly bold Naskhi hand of about A.D. 1350.

[Mingana Chr. Arab. Add. 247.]

228

249 × 155 mm.

The last leaf, with the colophon, of a MS. containing the work of the philosopher Luqmān, who is identified with Hermes *τρισμέγιστος*.

It is stated that the time of the philosopher Luqmān, or Hermes, was 5070 of the Creation (438 B.C.).

الحمد لله دايمًا كامل كتاب لقمان المنتخب تأليف هرمس المثلث بالحكمة¹ ووجدنا تاريخه سنة خمسة الاف وسبعين للعالم.

¹ Sic Cod. Is it possible to read العظمة? The sentence العظمة بالمثلث would then exactly render the Greek *τρισμέγιστος*.

It is stated also that the MS. from which the leaf was culled was dated 901 of the Hijrah (A.D. 1495) : ونسخ سنة تسع مائة واحد للهجرة :

An inscription under the colophon states that an owner, 'Āzar, bought the MS. from Mūsa al-'Ajami in Qara-Amed in 7037 of the Creation (A.D. 1529).

[Mingana Chr. Arab. Add. 253.]

IX

SCIENCE

229

204 × 131 mm. 2 leaves. Sixteen lines to the page.

The leaves contain part of the astronomical and astrological work attributed to the prophet Daniel.

See No. 259 [135].

Incomplete at the beginning and at the end.

The months represented here are : end of January, all February, and about half of March.

February begins : اشباط. ثمانية وعشرون يوما بالرومية فبرابر وبالفارسية اذرماء. برجه الدلو وهو في كل اربعة سنين سبعة وعشرين يوما وهي سنة كبيسة.

No date. A Christian Kūfi hand of about A.D. 950. Headings in red.

[Mingana Chr. Arab. Add. 204.]

230

231 × 157 mm.

A leaf containing the names of some stars of the signs of the Zodiac for each month of the year according to the Coptic Church.

On the reverse is a short Armenian inscription, followed by a longer Arabic note dealing with the finding of the quarters of the moon.

No date. A Naskhi hand of about A.D. 1550. Red ink predominates.

[Mingana Chr. Arab. Add. 223.]

X

HISTORY

231

218 × 180 mm. 4 leaves. From fifteen to seventeen lines to the page. Vellum.

A

Fol. 1 : The story of the Invention of the Holy Cross by the Empress Helena.

The leaf contains the dialogue between the Empress and the Jewish Rabbi called Judas (Yahūda), on the exact spot of Golgotha where the wood of the Cross should be found.

Incomplete at the beginning and at the end. The first extant words are :

قد قررت انه من الكتب يعرفو الناس الامور. قال لها يهوذا بالاركان تكلمت.

The leaf is undoubtedly culled from MS. No. 91 A, page 121, of *Catalogue*, vol. ii. (q.v.). For the sequence of the story it should have been placed between ff. 1 and 2, although the text is not continuous on either side of it, as there is still a lacuna in the narrative.

The folio is numbered 12 in Coptic numerals. This number is surrounded by ornamentations, and indicates quires and not pages.

No date. For description see No. 91 of *Catalogue*, vol. ii., p. 122, where perhaps the date "about A.D. 830" may be changed into "about A.D. 830-880."

B

Ff. 2-4 : The history of the Apostle Philip, and his evangelisation of Carthage (قرطاجنا).

The leaves are here also culled from MS. No. 91 C, page 121, of *Catalogue*, vol. ii., and should be placed between ff. 4 and 5 of that MS., as the text is continuous with the final words of fol. 4b.

Fol. 4 is numbered 12 in Arabic numerals, but as this number is surrounded by ornamentations, we may presume that it indicates the beginning of a quire or half a quire.

No date. For description see, as above, MS. No. 91, p. 122 of *Catalogue*, vol. ii.

I altered the arrangement of the leaves of this MS., which were misplaced by the binder.

[Mingana Chr. Arab. Add. 149.]

232

214 × 177 mm. 1 leaf. Seventeen and eighteen lines to the page. Vellum.

A leaf of the Martyrdom of St. George under the king Dadyanus (داذيانوس).

Incomplete at the beginning and at the end. The text begins abruptly :

تم امر داذيانوس برماد ذلك كله ووقوده فذراه بالريح حتى صار الى المكان كانه لم يكن فيه شيا.

No date. Written in an early Christian Kūfi hand of about A.D. 850-880. Diacritical points. No rubrications.

[Mingana Chr. Arab. Add. 147.]

233

200 × 122 mm. 1 leaf. Seventeen lines to the page. Vellum.

The leaf contains an anecdote about Peter, bishop of Sebaste, and of a visit paid to him by his brother, St. Basil of Caesarea.

As the edges of the leaf are torn away, with the consequent disappearance of many words, no complete lines can be transcribed from it.

No date. Early Christian Kūfi hand of about A.D. 880-900. Heading in red.

[Mingana Chr. Arab. Add. 136.]

234

229 × 156 mm. 1 leaf. Seventeen lines to the page. Vellum.

An account by Bishop Eusebius of Julian the Apostate, and how, after an exhortation by the bishop to the Faithful, and a prayer by them, messengers came from the emperor Julian announcing that there would be no persecution. The incident is reported to have taken place in Rome.

Curiously enough, the Arabic word for "Apostate" is, in the story, الرشيع, from the Syriac **ܪܫܝܥܐ**.

The page begins abruptly :

ليانوس الرشيع خيل كثيرة واقبل الى رومية من البلدان العليا التي كان قد احتوا عليها فلما علم اوسابيوس بذلك الخ.

No date. Early Christian Kūfi hand of about A.D. 930. The full sentences are separated by a thick red circle with a black dot in the middle, and the half-sentences by four dots, the top and bottom ones in red, and the middle ones in black. Many diacritical points.

[Mingana Chr. Arab. Add. 139.]

235

210 × 146 mm. 1 leaf. Seventeen and eighteen lines to the page.

The leaf was culled from a MS. containing the beginning of pious anecdotes.

The story deals with a merchant and a poor man whom he met in an inn.

حدثنا بعض الابهاء وقال انه كان رجل تاجر وكان تقي ذكي خير حسن التدبير وكثير الرحمة وفي بعض الزمان وهو منطلق في تجارته.

Incomplete at the end.

No date. A Christian Kūfi hand of about A.D. 950. Headings in red. Some geometrical patterns at the beginning.

[Mingana Chr. Arab. Add. 200.]

236

210 × 147 mm. 1 leaf. Nineteen lines to the page.

The leaf was culled from a MS., and contains the beginning of the martyrdom of St. Natolius, or Anatolius, who was of Persian parentage, and was martyred under Diocletian.

المسيح الاهي ومعيني وناصري ومارتمريم السيدة شفيعتي. هذه شهادة ناطوليوس القديس الذي كان مع الفرس. في زمان ديقليطيانوس الملك الرشيع الذي ترك ربه وخالقه.

Incomplete at the end.

No date. A Christian Kūfi hand of about A.D. 950. Heading in red.

[Mingana Chr. Arab. Add. 195.]

237

210 × 138 mm. 1 leaf. Twenty-one lines to the page. Vellum.

The leaf contains the confirmation of the fact that Jesus Christ is God, from a story of the conversion of Jews in Ifrīqiyah and Cartagena in the time of Heraclius, emperor of Constantinople.

... لبدي بعون الله وقوته نكتب برهان بان يسوع المسيح هو الرب الاله الخالق الازلي مع ابيه وروح القدس من قصة يهود انتصروا¹ في افريقية وقرطاجنا على عهد هرقل ملك الروم.

The story is told by a converted Jew called Joseph, and by his son called Sim'ūn (= Heb. Shim'ūn).

Incomplete at the end, which is found in the following No. 238 [175].

No date. Written in an early Christian Kūfī hand of about A.D. 950. The heading is in red. The edges of the leaf are damaged by damp, and some words on them are illegible.

[Mingana Chr. Arab. Add. 144.]

238

214 × 142 mm. 1 leaf.

The end of a story of the conversion of Jacob, the head of the Jewish community of Cartagena, and other Jews, at the hand of George al-Abrakh, in the time of the emperor Heraclius. The story was written by Joseph, and his son Sim'ūn (= Heb. Shim'ūn).

See the beginning of the story in the preceding No. 237 [144].

تم هذا الكتاب الذي كتب في افريقية وقرطاجنا. عن يعقوب راس اليهود الذي تنصر في قرطاجنا في زمان ملك هرقل على يدي جرجس الابرخ. وكتبه يوسف وسمعون ابنه.

No date. An early and clear Naskhi hand of about A.D. 1100. Well rubricated. On the obverse are two inscriptions by readers, one of whom was called Michael and the other Ilyās (Elias).

[Mingana Chr. Arab. Add. 175.]

239

223 × 162 mm. 1 leaf. Sixteen lines to the page. Vellum.

The leaf contains the end of the life of the emperor Jovian, in connection with a miracle performed on a sick girl.

The name of the emperor is given as يوبنيانوس, in the same way as it is often written by the Syrian historians.

قصة الملك يوبنيانوس.

It is rightly said at the end that the emperor died in 675, evidently of the Greeks, which corresponds with A.D. 364.

Incomplete both at the beginning and at the end. The first extant words are :

على يدي. فمن ساعتها رجعت اليها قوتها وذهب عنها مرضها وقامت على رجلها . . . وسجدت للملك وقبلت يديه ورجليه.

Dated the month of Tūt, the night of Saturday of the feast of the Resurrection, which is one day before (*sic*) the feast of the Crucifixion of the year 716² (in Coptic numerals), probably of

¹ Perhaps a mistake for تنصروا, as in No. 238 [175].

² In Coptic numerals. If, however, the Coptic numerals are to be read as 316, as seems possible, the year would be 316 of the Hijrah, which corresponds with A.D. 928. Palaeographically, this date seems to be more in harmony with the Arabic writing on the leaf.

the Martyrs, which corresponds with A.D. 1000, and written by Sa'id, son of Stephanus (Stephen) Mardān :

وكتب الخاطي الضعيف سعيد بن اسطفناوس (sic) مردان وهو يسل لمن قرا في كتابه هذا يدعوا له بالرحمة والمغفرة امين . . . وذلك في شهر توت ليلة السبت عيد القيامة قبل عيد الصليب يوم من سنة [٧١٦].¹

Is it possible that the word قبل, *before*, is a copyist's error for بعد, *after*.

Early Christian Kūfi hand. No rubrications. The full sentences are divided by one black dot, and the half-sentences by two horizontal dots. The sections, which might correspond with our paragraphs, are divided by four dots, two vertical and two horizontal. I altered the position of the leaf, which was misplaced by the binder.

[Mingana Chr. Arab. Add. 143.]

240

208 × 140 mm. 1 leaf. Seventeen lines to the page.

The leaf is culled from a MS. containing lives of many saints or the life of John the Baptist alone. It gives the explanation of Luke i. 17 : " and he shall go before him in the spirit and power of Elias."

No date. Written in a cramped Christian Kūfi hand, bordering on Naskhi, of about A.D. 1000. No rubrications.

[Mingana Chr. Arab. Add. 230.]

241

169 × 132 mm. 1 leaf. Twelve lines to the page.

The MS. from which the leaf was culled apparently contained pious anecdotes. The anecdote told in the leaf deals with three brothers who left Alexandria in order to repair to the sanctuary of St. Marcian, and while resting and eating by the river one of them was eaten by a crocodile.

The first extant words are : كان اسان من بلد. عن الثلاثة الاخوة لما تكاثروا وتراذفوا ذكر عجائب القديس مرقيان

No date. An early and bold Naskhi hand of about A.D. 1050. Headings in red.

[Mingana Chr. Arab. Add. 232.]

242

202 × 162 mm. 1 leaf. Vellum.

A title-page of a MS. of the library of Mount Sinai, containing lives of saints.

Headed : بسم الله الحى الازلي الملك القادر على كل شي ميامر وقصص ايهات محروم من يخرج من طور سينا

At the bottom of the page are two lines of Greek scribblings.

No date. Naskhi hand of about A.D. 1050.

[Mingana Chr. Arab. Add. 128.]

243

260 × 170 mm. 8 leaves. Seventeen lines to the page.

The leaves were culled from a hagiographical and mystical MS. belonging to the monastery of Mount Sinai.

The headings on ff. 1-5 are called *mas'alahs*, and deal with hagiographical matter, while ff. 7a-8a contain mystical matter derived from sentences in the Pauline Epistles and the Gospels, according to a commentary by an early Father. A lacuna between ff. 6 and 7 separates the two subjects, which seem to emanate from a single MS. As to fol. 6, it belongs to the same MS., but contains the life of St. Marina.

The more important items in the MS. are :

A

Ff. 1a-2a : The martyrdom of St. Abīnus, or Abābīnus (ابابينوس or اينوس). Incomplete at the beginning.

B

Ff. 2a-3a : The martyrdom of the five notables massacred after St. Abīnus.

Begins : مسألة الخمسة اشراف الذين امنوا في السجن بالمسيح ربنا. لما تمت شهادة اينوس قال الملك لهوليك الخمسة الاشراف.

C

Ff. 3a-5b : The martyrdom of the nine men massacred after the above five notables. Incomplete at the end.

The names of the nine martyrs may have been found in the text, and each one of them may have formed the subject of a *mas'alah*. Only four *mas'alahs* are now extant, and they deal with the martyrs Glaucus (غلوقس), Seleucus (سلوقس), the carpenter, Thelalius (ثلايوس), the son of the carpenter, Menalius (مناليوس), and Eutyches (اوتيتخس), the head of the gaolers.

Begins : مسألة التسعة ارجال بعد الاشراف. وبعد شهادة الخدام والاشراف امر الملك فادخل عليه غلوقس واصحابه

D

Fol. 6 : The life of St. Marina (مارينا). Incomplete at the beginning and at the end. The first extant words are : ليفحص ويفتش ويطلب من كان نصرانيا مجتهد في ذلك مضيق عليهم فهرب خلق كثير

Dated (fol. 8b) Friday, 25th of June, of the year 6729 of the Creation (A.D. 1221), and written in the monastery of Mount Sinai by the monk Agathon in the time of the Abbot Sim'ān (Simon), the bishop of the monastery :

نجز هذا الكتاب المبارك يوم الجمعة خامس وعشرين من شهر حزيران سنة ستة الاف وسبعمائة وتسعة وعشرين من سنين ايننا ادم عليه السلام. كتبه العبد الخاطي . . . اغاثون الذي بالاسم راهب في جبل الله المقدس في ايام ابا سمعان الاسقف الخ.

A clear and slightly bold Naskhi hand. Headings in red. Well rubricated. Fairly broad margins.

[Mingana Chr. Arab. Add. 234.]

244

184 × 132 mm. 2 leaves. Unequal number of lines to the page. Vellum

A

Fol. 1a : The final leaf of a MS. containing the last words of a story. These words are :

الشكر لله الذي من علي بابرهيم واحسن خلافتي في اسحق ثمرة قلبي وفرح نفسي. الى الشكر والمجد والتسبيحة
الان والى دهر الداهرين امين.

No date. Early Christian Kūfi hand of about A.D. 950.

B

Fol. 1a : The index of the lives of saints and patristic literature found in the MS. from which the leaves were culled.

Some of the items from the index are :

16th : The discourse of St. Ephrem, on the end of the world :

سنة عشر من قول ماري افرام على انقضا العالم.

19th : The history of St. Christophorus (Christopher) : قصة خرسطوفرس . تسعة عشر.

20th : The history of St. Theodore, the prophet : ثيودراتس النبي . عشرين.

21st : The history of St. Philotheus, the martyr : قصة فيلوثاوس الشهيد . واحد وعشرين.

C

Ff. 1b-2a : A story containing the testimony of John the Physician to Ibn abi Husain, the Governor of Farrirah (Andalusia).

Headed : شهادة يوحنا الحبيب طيب ابن ابي الحسين صاحب فريرة :

The scene is set in Sicily (سقلية).

Cramped Naskhi hand of about A.D. 1300.

These leaves, which were left blank in the original MS. containing the matter described under A, seem to have been filled up by a later hand.

[Mingana Chr. Arab. Add. 142.]

245

163 × 116 mm. 4 leaves. Fourteen lines to the page.

The leaves were culled from a MS. containing the sayings and the lives of the Fathers of the Desert.

The name of Abbot Apollo is found on fol. 2, and that of Abbot Moses on fol. 4.

Incomplete at the beginning and at the end.

The writing on fol. 1a is slightly dim.

The leaves seem to be the last ones of the MS. from which they were culled. The final leaf, however, is missing, as may be seen from the following words which mark the end of fol. 4b :

بشفاعة والدته سيدتنا مرثيم البتول الطاهرة التي ببركة قداستها لنلنا النجاة والصفح عن جميع خطايانا واستحقينا
ان ندعا بنين وورثه فهي عوننا ورجانا وعوننا في التقدم . . .

No date. A clear and slightly bold Naskhi hand of about A.D. 1300. The different parts of the sentences are indicated by a red dot with a black dot in the middle.

[Mingana Chr. Arab. Add. 255.]

246

172 × 125 mm. 2 leaves. Nineteen lines to the page.

The leaves are all that remain from a hagiographical MS. They contain the martyrdom of the Arab nobleman al-Ḥarīth b. Ka'b (الحارث ابن كعب), of 4250 other men, women and children martyred with him, and of his own wife Dahdān, daughter of Arma' (دهدان بنت ارمع), who was martyred after him.

Incomplete at the beginning and at the end. The first extant words are :

لهم اتبعوني وتصير لكم السلامة والكرامة فقالوا له لو اردت ان تحرقنا بالنار لم نكفر بالمسيح.

Al-Ḥarīth is the man called by Western hagiographers *Arethas*, and was martyred in Najrān by the Jewish king Dhu Nuwās, in the first half of the sixth Christian century.

No date. A cramped Naskhi hand of about A.D. 1300. No rubrications.

[Mingana Chr. Arab. Add. 236.]

247

206 × 147 mm. 8 leaves. Twelves lines to the page.

A

Ff. 1-6b : An account given by the Pseudo-Dionysius the Areopagite on the visit of St. Paul to Athens in the fourteenth year after the Resurrection.

Dionysius speaks in the narrative in the first person, and gives also an account of what he himself did in Athens. He informs us on fol. 5b that he was converted by St. Paul, with a woman called Damaris (Acts xvii. 34), and that he was ordained bishop by the Apostle.

Incomplete at the beginning, and so bears no title.

From the way in which the treatise ends, and from the indication of the treatise which follows it, we infer that it was read in the church at the 6th hour of Good Friday.

The end of the treatise, with its colophon in which all this is made clear, is as follows :

... وابهااتي المجتمعين في هذه (sic) العيد يعيدوا في هذه البيعة المقدسة ويرينا بهجة قيامته ويكملنا مستحقين الى النفس الاخير. امين. كمل ميمر الساعة السادسة من يوم الجمعة الكبيرة بسلام من الرب. امين.

B

Ff. 7a-8b : A discourse by Jacob, bishop of Serug, on the angel who guarded the Paradise of Eden, and on the believing malefactor. Same discourse, but not the same translation, as in MS. No. 44 K, of *Catalogue*, vol. ii., p. 60.

The discourse is read at the 9th hour of Good Friday.

مير قاله الاب القديس الفاضل يعقوب اسقف مدينة سروج على الملاك حارس الفردوس واللص الذي امن بالرب على الصليب يقرى في الساعة التاسعة من يوم الجمعة العظيمة.

Begins : افتح فاي يا ابن الله الحي

Incomplete at the end. No date. Written in a clear, handsome and bold Naskhi hand of about A.D. 1400. Headings in red. Well rubricated.

On fol. 6b is a long note, written by a later hand, in which we are informed that the MS. belonged to the Church of Our Lady, in a locality the name of which cannot be read with safety. The writer of the note is Michael George 'Āzar :

وقفا موبدا وجبسا مخلدا على يعة الست العذرى البتول ام النور بكنيسة نياخي (٩) الضابرة (٩) . . . كاتبه مخايل

جرجس عازر.

[Mingana Chr. Arab. Add. 258.]

248

170 × 130 mm. 2 leaves.

The leaves contain the index to a MS. of Mount Sinai.

The MS. contained discourses and lives of saints, to the number of 24.

Among the subjects discussed are :

The life of St. Anatolius.

The story of the priest who bought a Roman slave.

The story of the monk from whom a poor man asked alms.

A discourse by the Abbot Daniel.

The history of the apostle Philip.

A discourse on the translation of the body of the Patriarch Joseph, son of Jacob.

Jacob of Serug, on Abraham.

Discourses on the same subject.

The history of the town of Homs.

A discourse by St. Ephrem, on the miracles of Palladius.

The story of the bishop of Edessa with a Jew and the caliph Harūn ar-Rashīd.

The life of Philotheus the martyr.

A discourse by St. Athanasius, on Melchizedek.

The martyrdom of St. Mark the evangelist.

A discourse by Jacob of Serug, on the death of Moses.

The story of Theodore, a merchant from Constantinople.

A discourse by St. Ephrem, on death.

The martyrdom of 'Abd al-Masīḥ, of Mount Sinai.

A discourse by Abbot Isaiah.

The story of a Jew called Joseph.

On fol. 2b is an inscription to the effect that the MS. is the property of the monks of the monastery of Mount Sinai, for whom it is read in the church, and that anyone who removes it from the monastery will be under the malediction of "the Eternal Word."

No date. A Naskhi hand of about A.D. 1400. Headings in red.

[Mingana Chr. Arab. Add. 172.]

249

212 × 133 mm. 4 leaves. Fourteen or fifteen lines to the page.

The end of the history of a holy woman, whose life was written by her teacher Apollonius (?) (ابيليانوس), and whose body was taken on a Friday to "the highest place in paradise" by the archangel Gabriel. She was twelve years old when delivered to the emperor Numerian, and she ended her martyrdom under Sapor II. She was afterwards seen alive in the towns of Raqqa, Constantinople and Nisibin.

Incomplete at the beginning.

The final words are : وان يجعل لنا معها بحسب الامانة لا الاعمال النصيب الصالح بشفاعه والدته مارتريم ام : لنور والحلاص امين. وليقل ساير الشعب امين رب اغفر للناسخ واجعل له حظا في ملكوتك. امين.

No date. A bold Naskhi hand of about A.D. 1400. Rubricated.

On fol. 4a is an inscription of about A.D. 1450, by a Christian called Naṣr-Allah b. Sayid al-'Abdi.

I altered the order of some leaves, which had been misplaced by the binder.

[Mingana Chr. Arab. Add. 196.]

250

179 × 120 mm.

A leaf culled from a MS. containing the end of the martyrdom of Jacob *Intercisus*.

The first extant words are : يوم من شهر تشرين الاخر يوم جمعة فلما طرحوا جسد القديس . . . نرجو نحن المومنين ان يحسبنا الله معه . . . بشفاعته وشفاعة . . . مارتريم الطاهرة . . . تمت والله الشكر امين.

No date. A clear and bold Naskhi hand of about A.D. 1400.

[Mingana Chr. Arab. Add. 245.]

251

199 × 133 mm. 6 leaves. Generally from fourteen to sixteen lines to the page.

A discourse on the birth of St. John the Baptist, by John Chrysostom.

Incomplete at the end.

ميمر لاينا في القديسين يحنا الذهبي فه في مولد المعظم السابق والصانغ يحنا المعمدان. بارك ايه (sic) السيد. لتفرح السموات والارض معا.

On fol. 1b is an inscription by John, bishop of the monastery of Mount Sinai, to the effect that the MS. is a *wagf* to that monastery.

No date. A clear and slightly bold Naskhi hand of about A.D. 1450.

On fol. 1a is an inscription by a later hand, in which the reader is asked to pray for a man and his parents, and for all baptised Christians.

[Mingana Chr. Arab. Add. 174.]

252

211 × 135 mm. 3 leaves. Thirteen lines to the page.

The leaves were culled from a MS. dealing with the Fathers of the Desert. They deal with the Fathers Arsisius and Theodore, disciples of Pachomius.

Incomplete at the beginning and at the end.

The first extant words are : دون غيره فرحوا فرحاً كثيراً لان وهم كانوا يوثروه ويريدوه

No date. A clear and bold Naskhi hand of about A.D. 1450.

[Mingana Chr. Arab. Add. 248.]

253

262 × 175 mm. 1 leaf. Eighteen lines to the page.

The leaf was culled from a MS. containing the life of St. John with his disciple Moses.

Incomplete at the beginning and at the end.

The first extant words are : الشامة الثامنة عند هذا الجواد السرى. ايش هو ترى غاية الطهارة

No date. Naskhi hand of about A.D. 1500. Rubricated.

[Mingana Chr. Arab. Add. 212.]

254

203 × 142 mm. 10 leaves. Fourteen lines to the page.

A hagiographical MS. containing lives of saints, especially of martyrs.

Incomplete both at the beginning and at the end.

A

Ff. 1-8b : The life and martyrdom of St. Mammas (ماما), who suffered martyrdom at Caesarea in Cappadocia, in the time of the Emperor Aurelian.

Incomplete at the beginning.

The first extant words are : فقال شاهد الرب ايها الملك لست انكر المسيح ملكي

B

Ff. 9a-10b : The life and martyrdom of St. Curius or Cyrus.

بسم الاب . . . وصف شهادة شهيد المسيح الكبير ماري قوريوس . . . كان في الازمان القديمة انسانا عجيبا اسمه غرديانوس.

Incomplete at the end.

No date. A Naskhi hand of about A.D. 1550. Headings in red.

[Mingana Chr. Arab. Add. 240.]

255

210 × 153 mm. 1 leaf. Fourteen lines to the page.

The leaf was culled from a MS. containing the exploits of the archangel Gabriel.

The first extant words are : السلام قابلا هكذي السلام لك

No date. Egyptian Naskhi hand of about A.D. 1550. Numbered in Coptic numerals as 41.

[Mingana Chr. Arab. Add. 268.]

256

218 × 167 mm. 8 leaves. Twelve lines to the page.

A collection of 7 miracles performed by the Virgin Mary; probably from the book entitled
كتاب عجائب مريم العذراء.

The MS. must have contained many other miracles, but it is incomplete both at the beginning and at the end.

The first story deals with a bishop who instituted the feast of the Annunciation (ff. 1-2a).

The second with a wicked deacon who changed his ways through the intervention of the Virgin (ff. 2a-3b). (See Mingana Syr. 133, ff. 108b-109a, and Mingana Syr. 458, ff. 103b-104a.)

The third with a highwayman (ff. 3b-4b). (See Mingana Syr. 133, fol. 111, and Mingana Syr. 458, ff. 104a-105a.)

The fourth with a powerful monarch in the city of Rome, and what happened to him with Sibyl (ff. 4b-6a). (See Mingana Syr. 133, ff. 116a-117b, and Mingana Syr. 458, fol. 105.)

The fifth with another wicked deacon in the town of "Jarīras" (ff. 6a-7a). (See Mingana Syr. 458, ff. 105b-106a.)

The sixth with a horseman (ff. 7b-8b). (See Mingana Syr. 133, ff. 111b-112b, and Mingana Syr. 458, ff. 106b-107a.)

The seventh with a sinner (fol. 8b).

In the heading of the last story the Virgin is called "the peacock of the angels."

الاعجوبة السابعة لستنا العذراء ام النور مرتعريم طاووس الملايكة وجاء المومنين.

No date. Written in a clear and bold Naskhi hand of about A.D. 1650. Headings in red.
[Mingana Chr. Arab. Add. 263.]

257

215 × 160 mm. 1 leaf. Sixteen lines to the page.

The leaf contains a part of the life of St. Faustus (بسطس).

The first extant words are : هذا عزاء وقواء وفرح قلبه وعرف للوقت انه ملاك الله

No date. Naskhi hand of about A.D. 1650.

[Mingana Chr. Arab. Add. 266.]

258

222 × 165 mm. 9 leaves. Fourteen, fifteen or sixteen lines to the page, according to the hand used.

The history of St. Bakter (Victor).

سيرة القديس بقطر.

Incomplete at the beginning. Something is missing also between ff. 5 and 6, and 7 and 8.

The first extant words are : الانبيا. وظهر والدتي والان مجد ابوك وملك ديقلاديانوس يزولان

بنعمة ورافة محب البشر ربنا والاهنا ومخلصنا يسوع المسيح الذي بيده الخلاص :

Dated (fol. 9a) 1465¹ of the Martyrs (A.D. 1749) :

تم وكمل ميمر الشهيد العظيم السعيد ماري بقطر ابن رومانس . . . الف واربعماية وخسة وستين للشهدا.

Ff. 6-7 seem to be from another and older MS., and so also is the case with ff. 8-9.

Well rubricated. Folios numbered in Coptic numerals, as follows : Ff. 1-5 numbered as 14-18 ; ff. 6-7 as 70-71 ; ff. 8-9 as 138-139. One of the upper corners of fol. 9 is torn away.

[Mingana Chr. Arab. Add. 265.]

XI

MISCELLANEA

259

257 × 184 mm. 2 leaves. From twenty-one to twenty-three lines to the page. Vellum.

A

Fol. 1a : The end of a discourse on the vanity of this world, on the preparation for the next world, and on the words uttered by a dying man to the persons round his sick-bed.

هذه الاقاويل يقولها الميت للناظرين اليه.

B

Fol. 1b : The beginning of the astrological work attributed to the prophet Daniel, and generally known under the title of ملحمة دانيال . It is here called *Book of Thunder*, كتاب الرعد.

The work differs from that found in many other MSS. of my collection, such as Mingana Arab. (Isl.) 323, and Mingana Syriac 191 and 311. The text of the present MS. is much shorter, and its phraseology is totally different.

Headed : هذا كتاب تكلمت به العلما في الرعد والله اعلم واحكم بعدد شهور السنة على حساب دانيال النبي قطينا وحساب الاسكندر فيما صح عندهم بمعرفة الحق وما علمهم الله وجربوه وبان لهم صحته ومعرفة واثبت بكتاب بين وتفسير حسن لذوي المعرفة والقول الصافية بعون الله.

The months are those of the Syrian calendar, and a later but early hand has written near the month of October, تشرين الاول, the words السريانية (sic) , اكتوبر, and near the month of November, نوانبر (sic), the word تشرين الاخر.

C

Fol. 2a : The end of a parenetical and mystical discourse. The final words are :

فهو يشبه الزرع الذي قد زرع في الارض الصالحة واثمر ثمرة صالحة . . . له القوة والتسبيحة من الان والى دهر الداهرين وعلينا رحمة امين امين امين.

¹ Written also in Coptic numerals.

D

Fol. 2a : The beginning of the discourse of St. Basil of Caesarea, on penitence.

... من قول مار باسيلوس القديس. انه ينبغي للذي يقول انه يتوب.

No date. Written in an early Christian Naskhi hand bordering on Kūfi, of about A.D. 1050-1100. Headings in thick black characters.

[Mingana Chr. Arab. Add. 135.]

260

228 × 163 mm. 36 leaves. Generally thirteen or fourteen lines to the page.

A

Ff. 1a-18b : A discourse by Jacob, bishop of Serug, on Abraham willing to offer his son Isaac in sacrifice.

The discourse is to be read on the morning of Maundy Thursday, or the Thursday of the Passover.

... ميمر قاله الاب الفاضل يعقوب اسقف سروج على مقدمة الاب ابراهيم الخليل لاينا اسحق ولده للذبح نبوة على الام السيد له المجد ... يقرى سحر يوم الخميس من البصخة المقدسة.

Begins : لسرايرك العظيمة يا ابن الله فكري مشتاق :

B

Ff. 19a-28b : The work attributed to Cyriacus, bishop of Bahnasā, on the Passion of our Lord and on the lament of His mother.

The discourse is to be read at the 6th hour of Good Friday.

... ميمر وضعه الاب الفاضل ايننا هرياقوس اسقف مدينة البهنسا في كرامة ستناكلنا العذرى الطاهرة مريم ونواحيها الحنين على سيدنا يسوع المسيح يوم الصلبوت يقرى في الساعة السادسة من يوم الجمعة الكبيرة وفيه عديدها الحلو يوم قيامته ولم تجده في القبر.

In the second volume of my *Woodbrooke Studies*, pp. 176-240, I edited and translated this document from two other MSS. of my collection, under the title of *The Lament of the Virgin*.

Begins : يعقوب رئيس الابا قد تجرد اليوم يا احباي

The text is incomplete at the end, and something is also missing between ff. 26 and 27.

C

Ff. 29a-36b : The salutation of the four archangels, Michael, Gabriel, Raphael and Suriel.

Title as on fol. 34a : سلام الاربعة ملائكة

Ff. 29a-31a : Salutation of Michael.

Ff. 32a-33a : Salutation of Gabriel.

Fol. 34 : Salutation of Raphael.

Ff. 35b-36b : Salutation of Suriel.

The beginning of the salutation of Michael is missing.

Three crude pictures of angels, in colour, occupying the whole page, are found on ff. 31*b*, 33*b* and 35*a*. Presumably these represent Michael, Gabriel and Raphael respectively.

The colophon to the above salutations is (fol. 36*b*) :

تم وكمل سلام الاربعة ملايكة بسلام من الرب امين الليلويا.

No date. Written in a clear and bold Egyptian Naskhi hand of about A.D. 1750. Headings in red. Well rubricated.

[Mingana Chr. Arab. Add. 261.]

261

187 × 122 mm.

A leaf possibly belonging to a large MS., and containing the end of a series of riddles in the form of question and answer.

The first question is : " Tell me about something which breathes, and has no life ? "

(اخبرني عن يتنفس ولا روح له ؟)

No date. Naskhi hand of about A.D. 1350. No rubrications.

[Mingana Chr. Arab. Add. 167.]

262

215 × 148 mm.

The last leaf culled from a MS., and containing a note of reading by a Greek monk of the fourteenth century.

Curiously enough, the note is dated in A.D., and not in the year of the Greeks. The date given is Tuesday, 28th of July, A.D. 1388,¹ which the writer calls " of the Divine Incarnation " (التجسد الالهى الذى له السجود والاکرام).

This is said to correspond with the year 6888 of the Creation.

[Mingana Chr. Arab. Add. 203.]

263

270 × 180 mm.

The last leaf culled from an unspecified MS. and containing an inscription of a *waqf* of that MS. to a man whose name cannot be read with safety.

The saints mentioned in the inscription are St. George and the Patriarch Moses. The latter name suggests that the MS. from which the leaf was culled belonged to the monastery of Mount Sinai.

No date. A cramped Naskhi hand of about A.D. 1400.

[Mingana Chr. Arab. Add. 239.]

264

178 × 118 mm. 1 leaf.

A note of reading of a MS., probably from Mount Sinai. The reader is Halāl, son of the priest Cyriacus Bassāl, who writes a date in the eras of the Creation and of the Hijrah, which do not seem to correspond.

The writing is a Naskhi of the beginning of the fifteenth Christian century.

[Mingana Chr. Arab. Add. 159.]

¹ Of the years which end with the unit 8, between 1348 and 1498, it is only in 1388 that the 14th of July falls on a Tuesday.

265

261 × 168 mm.

A fly-leaf culled from a MS. of the monastery of Mount Sinai.

It contains a note of reading by 'Aṭīyah, son of Joseph Suwaili, who asks forgiveness of his sins from the Virgin, St. Moses, and St. Catherine.

It is dated Friday, the Feast of the Transfiguration, 6th of August, 6960 of the Creation, 13th of Messori, 1162 of the Martyrs (A.D. 1446), and 2nd of Jumāda I, 849 of the Hijrah (A.D. 1445-1446). All the dates are written in Coptic numerals.

[Mingana Chr. Arab. Add. 182.]

266

256 × 167 mm.

A leaf culled from a MS. in the monastery of Mount Sinai.

On the obverse is an inscription in which mention is made in a prayer of the monks of the monastery of Mount Sinai.

On the reverse is a long note of reading dated in both Christian and Muslim eras as 18th August, 6954 of the Creation, corresponding with 15th Messori, 1162 of the Martyrs, and with 14th Jumāda I, 849 of the Hijrah (A.D. 1446). All the dates are written in Coptic numerals.

[Mingana Chr. Arab. Add. 208.]

267

216 × 132 mm.

A fly-leaf from a MS. of the monastery of Mount Sinai.

It contains five inscriptions, by an owner and four readers.

(A) Note of ownership: This is the oldest of the inscriptions, and contains a record, in Arabic and in Greek, of the bequest of the MS. to Mount Sinai:

مسطى هذه (sic) الكتاب بعد وفاتي لدير تور (sic) سينا.

(B) Notes of reading: The first inscription is by the bishop of the towns of Ḥama and Ma'arrah (خادم كرسى بلاد حما وبلاد المعره), dated 22nd of May, 7004¹ of the Creation (A.D. 1496). The name of the bishop cannot be deciphered with certainty.

The second inscription is dated 1023, apparently of the Hijrah (A.D. 1614), and is written by Haikal, son of Nimr.

The third is by the monk Joseph, from the village of 'Ammān (قرية عمان).

The fourth is by the monk Ḥanna (John) Niyābizi.

[Mingana Chr. Arab. Add. 178.]

268

263 × 171 mm. 7 leaves. Twenty-three and twenty-four lines to the page.

A collection of civil laws, in the form of cases of conscience, generally dealing with slaves and marriage.

Incomplete at the beginning and at the end.

¹ Written in Coptic numerals.

Ff. 1-2a contain a preliminary discourse in which the baptised are exhorted to keep the divine commandments. The first extant sentence of this discourse is :

ولو كانت الدنيا كذلك اذ كان يعطيها لاوليائه واصفيائه وانقيائه واهل طاعته.

The first civil law begins on fol. 2a :

اي رجل اشترى عبدا فليستخذه سبع سنين ويحرره بعد ذلك لانه من واجب حقه اذا نصح في خدمته ان يحرره.

No date. Written in a rather uncommon Naskhi hand of about A.D. 1400. No rubrications. Leaves numbered in Coptic numerals as 266-276.

[Mingana Chr. Arab. Add. 216.]

269

207 × 144 mm. 8 leaves. Generally twelve or thirteen lines to the page.

A treatise containing the Laws of Inheritance of the Byzantine emperors. Translated from Greek into Arabic by Cosmas, Greek Orthodox Archbishop of Cairo and surrounding districts.

احكام موارث النصارى حسب ما قرره ابا البيعة المقدسة صلواتهم تكون معنا الى دهر الداهرين مما عني بنقله الى اللغة العربية وترتيبه المسكين مر قزماس ارشي اسقبس الملفنة [؟] بمصر واعمالها.

Begins : احكام الموارث اصولها من العتيقة ولو كانت في نص الحديث :

Ends : فان ماتت المرأة فكلما اعطاها هو واهله راجع اليها . . . كملت بحمد الله ومنه اقسام الموارث البيعة :

No date. A cramped Naskhi hand of about A.D. 1500. No rubrications.

[Mingana Chr. Arab. Add. 181.]

270

268 × 171 mm.

A leaf culled from a MS. of the monastery of Mount Sinai¹ and containing :

(a) An inscription by the monk who bound the MS., and who was called Justus (يوسطوس), from the village of Kasba (كسبا) near Tripoli.

(b) A note by him in which he asks the reader of the book to forgive any error he might find in it.

No date. A Naskhi hand of about A.D. 1550.

[Mingana Chr. Arab. Add. 213.]

271

195 × 128 mm.

A leaf containing, in *abjad* numbering, a chronological table for Easter and the Jewish Pass-over.

No date. About A.D. 1550. Profusely rubricated.

[Mingana Chr. Arab. Add. 173.]

¹ The writer is asking for the prayer of the Patriarch Moses and of St. Catherine.

272

211 × 153 mm. 7 leaves of two columns. Fifteen lines to the column.

A grammatical work on the Greek language, in both Greek and Arabic. The column to the left in Greek, and the column to the right in Arabic.

Incomplete at the beginning and at the end.

No date. The Arabic is written in a Naskhi hand of about A.D. 1650.

At the bottom of fol. 1a is the name of Sīmāwun (سيماون). Rubricated. The lower left-hand margins have disappeared in the first five leaves.

[Mingana Chr. Arab. Add. 251.]

ADDITIONAL SYRIAC MANUSCRIPTS

ADDITIONAL SYRIAC MSS. CONTINUED FROM VOL. II

Mingana Syriac 623

310 x 212 mm. 145 leaves of two columns. Twenty-five lines to the column.

A lectionary from the Old Testament and from the Book of Revelation, for the whole year, according to the Maronite Church. In Garshūni.

... والى ذلك، وبعد فضاء من «مقدمة» من حبات الخشخشة، «الأسبلة» من «الاسم» في الاسم؛ «الاجزاء»

المدخل؛ ٥١.

The numbers of the lessons are placed on the margins of every lesson, and an index of them is found on ff. 16-2a.

The lessons follow the calendar of the Maronite Church.

- (1) Fol. 2*b*: Sanctification of the Church (المسحة الحمد).
- (2) Fol. 3*b*: Renovation of the Church (المسحة الحمد).
- (3) Fol. 4*b*: All Saints.
- (4) Fol. 5*b*: The Angels.
- (5) Fol. 6*b*: Annunciation of Zacharias.
- (6) Fol. 7*b*: Presentation of the Virgin (القدوس الى المجد).
- (7) Fol. 8*b*: Annunciation of the Virgin (معاذة القدوس).
- (8) Fol. 10*a*: Jacob Intercisus.
- (9) Fol. 11*a*: Visitation of the Virgin.
- (10) Fol. 12*a*: St. Barbara.
- (11) Fol. 13*a*: St. Nicholas.
- (12) Fol. 14*b*: Birth of St. John the Baptist.
- (13) Fol. 15*b*: Conception of Mary (مجد من مريم).
- (14) Fol. 17*a*: Appearance of the angel to Joseph.
- (15) Fol. 18*b*: Daniel the Prophet.
- (16) Fol. 19*b*: Sunday before the Nativity.
- (17) Fol. 21*a*: Nativity of our Lord.
- (18) Fol. 22*b*: In praise of the Mother of God (الحمد لله والدة الله).
- (19) Fol. 23*b*: St. Stephen.
- (20) Fol. 24*b*: Holy Innocents (مجد الاله).
- (21) Fol. 25*b*: First Sunday after the Nativity.

- (22) Fol. 26*b* : Circumcision of our Lord (ملائية حبل).
- (23) Fol. 27*b* : Epiphany (الغمام).
- (24) Fol. 28*b* : In praise of John the Baptist.
- (25) Fol. 29*a* : First Sunday after Epiphany.
- (26) Fol. 30*b* : St. Antony.
- (27) Fol. 31*a* : Second Sunday after Epiphany.
- (28) Fol. 32*b* : Third Sunday.
- (29) Fol. 33*b* : Fourth Sunday.
- (30) Fol. 34*b* : Entry of our Lord into the Temple (وصال اسم الجمع للمصل).
- (31) Fol. 35*b* : St. Maron (مدارز مدارز).
- (32) Fol. 36*b* : Sunday of the priests (اسم الجمع).
- (33) Fol. 37*b* : Sunday of the pious and just (اسم الاحداز هالكر مص).
- (34) Fol. 39*a* : Sunday of the dead (اسم الجمع).
- (35) Fol. 40*a* : First Sunday in Lent.
- (36) Fol. 41*a* : First Monday in Lent.
- (37) Fol. 42*a* : First Tuesday in Lent.
- (38) Fol. 43*a* : First Wednesday in Lent.
- (39) Fol. 44*a* : First Thursday in Lent.
- (40) Fol. 45*a* : First Friday in Lent.
- (41) Fol. 46*a* : First Saturday in Lent.
- (42) Fol. 46*b* : The Forty Martyrs.
- (43) Fol. 47*b* : Second Sunday in Lent.
- (44) Fol. 48*b* : Second Monday.
- (45) Fol. 49*b* : Second Tuesday.
- (46) Fol. 50*b* : Second Wednesday.
- (47) Fol. 51*b* : Second Thursday.
- (48) Fol. 52*b* : Second Friday.
- (49) Fol. 53*a* : Second Saturday.
- (50) Fol. 54*a* : Third Sunday.
- (51) Fol. 55*b* : Third Monday.
- (52) Fol. 56*b* : Third Tuesday.
- (53) Fol. 57*a* : Third Wednesday.
- (54) Fol. 58*b* : Third Thursday.
- (55) Fol. 59*b* : Third Friday.
- (56) Fol. 60*b* : Third Saturday.
- (57) Fol. 61*a* : Fourth Sunday.
- (58) Fol. 62*b* : Fourth Monday.
- (59) Fol. 63*a* : Fourth Tuesday.
- (60) Fol. 64*a* : Fourth Wednesday.
- (61) Fol. 65*a* : Fourth Thursday.
- (62) Fol. 66*a* : Fourth Friday.

- (63) Fol. 67a : Fourth Saturday.
 (64) Fol. 68a : Fifth Sunday.
 (65) Fol. 69b : Fifth Monday.
 (66) Fol. 70a : Fifth Tuesday.
 (67) Fol. 71a : Fifth Wednesday.
 (68) Fol. 72a : Fifth Thursday.
 (69) Fol. 73a : Fifth Friday.
 (70) Fol. 73b : Fifth Saturday.
 (71) Fol. 74b : Sixth Sunday.
 (72) Fol. 75b : Sixth Monday.
 (73) Fol. 76b : Sixth Tuesday.
 (74) Fol. 77a : Sixth Wednesday.
 (75) Fol. 78a : Sixth Thursday.
 (76) Fol. 79a : Sixth Friday.
 (77) Fol. 79b : Saturday of Lazarus (ܐܫܬܝܬ ܕܠܙܪܘܣ).
 (78) Fol. 80b : Palm Sunday (ܐܫܬܝܬ ܕܥܡܝܢܐ).
 (79) Fol. 81a : Morning of the Monday of Passion Week (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (80) Fol. 82a : Third hour of Monday (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (81) Fol. 83b : Morning of the Tuesday of Passion Week.
 (82) Fol. 84a : Third hour of Tuesday.
 (83) Fol. 85a : Morning of the Wednesday of Passion Week.
 (84) Fol. 86a : Third hour of Wednesday.
 (85) Fol. 87a : Morning of the Thursday of the Institution of the Eucharist (Maundy Thursday) (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (86) Fol. 88a : Third hour.
 (87) Fol. 88b : Morning of the Friday of the Crucifixion (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (88) Fol. 89b : Third hour.
 (89) Fol. 90a : Sixth hour.
 (90) Fol. 91a : Ninth hour.
 (91) Fol. 92a : Adoration of the Cross (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (92) Fol. 92b : Morning of the Saturday before the Resurrection (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (93) Fol. 93a : Third hour.
 (94) Fol. 94a : The Resurrection (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (95) Fol. 95a : Monday of the Evangelists (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (96) Fol. 96a : Tuesday of the Evangelists.
 (97) Fol. 96b : St. George.
 (98) Fol. 97a : New Sunday (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (99) Fol. 98a : Second Sunday after the Resurrection (ܐܫܬܝܬ ܕܡܝܬܐ ܕܡܝܬܐ ܕܡܝܬܐ).
 (100) Fol. 98b : Third Sunday.
 (101) Fol. 99b : Fourth Sunday.

- (102) Fol. 100a : Fifth Sunday.
- (103) Fol. 100b : St. 'Abda (مداوٓب ححٓا).
- (104) Fol. 101b : The Ascension (حبٓ الحٓرحهٓ).
- (105) Fol. 102b : Sunday after the Ascension.
- (106) Fol. 103b : Our Lady of the Harvest (حبٓ مدٓمر احٓمر الحٓمر).
- (107) Fol. 104a : Pentecost (اسٓ الحٓنٓزهٓ).
- (108) Fol. 105a : Monday after Pentecost.
- (109) Fol. 106a : Sunday after Pentecost.
- (110) Fol. 107a : Corpus Christi (حبٓ الحٓصٓر).
- (111) Fol. 107b : Second Sunday after Pentecost.
- (112) Fol. 108b : Third Sunday.
- (113) Fol. 109b : Fourth Sunday.
- (114) Fol. 110b : Fifth Sunday.
- (115) Fol. 111b : Sixth Sunday.
- (116) Fol. 112b : Seventh Sunday.
- (117) Fol. 114a : Eighth Sunday.
- (118) Fol. 115a : Ninth Sunday.
- (119) Fol. 116a : Tenth Sunday.
- (120) Fol. 117b : Eleventh Sunday.
- (121) Fol. 118a : Twelfth Sunday.
- (122) Fol. 120b : Thirteenth Sunday.
- (123) Fol. 121b : Fourteenth Sunday.
- (124) Fol. 122b : Fifteenth Sunday.
- (125) Fol. 123b : SS. Peter and Paul.
- (126) Fol. 124b : All the Apostles (الحٓهٓا دافٓةٓ).
- (127) Fol. 125b : St. Thomas the Apostle (مداوٓب اسٓمدٓ الحٓهٓا).
- (128) Fol. 126b : St. Elijah the Prophet (مداوٓب الحٓراف الحٓب).
- (129) Fol. 128a : St. Shamūni (ممدٓب الحٓمٓهٓ).
- (130) Fol. 129a : The Transfiguration (حبٓ الحٓلٓلٓب).
- (131) Fol. 130a : St. Dīmeṭ (Domitius) (مداوٓب دٓمدٓ).
- (132) Fol. 130b : The Assumption of the Virgin (الحٓمٓا الحٓمٓا).
- (133) Fol. 131b : Decollation of John the Baptist.
- (134) Fol. 132b : Birth of the Virgin (حبٓ الحٓلآ الحٓمٓا).
- (135) Fol. 133a : Festival of the Cross (حبٓ الحٓلٓب).
- (136) Fol. 133b : First Sunday after the Cross.
- (137) Fol. 135a : Second Sunday.
- (138) Fol. 136a : Third Sunday.
- (139) Fol. 137b : Fourth Sunday.

IV. Ff. 69b-71b: The *Epistle of Jeremy*.

[illegible]

The colophon found under the above III, to the effect that the work was translated from Latin, seems to apply also to the *Epistle of Jeremy*.

[illegible]

V. Ff. 71b-101a : *Ezekiel*.

VI. Ff. 101a-112b: *Daniel*.

The text is followed by the story of *Bel and the Dragon*, which is incomplete at the end.

الفرع الثاني. الذوات الانسانية في المحل الانساني.

The Book has no special heading. It is counted in the MS. as the second chapter of the *Book of Daniel*, and is headed as follows :

Begins (fol. 101a) : بسم الله الرحمن الرحيم
الحمد لله الذي هدانا لهذا

Ends (fol. 102b) : *محمدا الله مصلية من الله احبها ما زويها مع ما حمير ومصلية*
مع ما امجادها ا: حمير مصلية فحلا محمدا. مصلية: املا حليم مصلية
املا: مع: حمير.

Begins : الحمد لله رب العالمين من حيث هو الحمد لله رب العالمين من حيث هو الحمد لله رب العالمين من حيث هو

XI. Ff. 147b-152: II *Ezra*.

[illegible]

Mingana Syr. 486 (fol. 69a)

ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ

Mingana Syr. 629 (fol. 2b)

ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ

No date. A clear and early Estrangela hand of about A.D. 400-450.

The signs of the *puhhāmē* are very scarce, and are confined to the dots of the letters *Dalath* and *Raish*, the two dots denoting the plural form, and the full stops.

A red heading : "The Third Book of the Maccabees," is on fol. 1b. No rubrications of any kind in the text. Fairly broad margins.

Mingana Syriac 630

178 × 135 mm. 1 leaf. Twenty lines to the page. Vellum.

The leaf was culled from a MS. of the Old Testament; and contains 1 *Samuel* xv. 12-20.

The text exhibited in it is that of the Peshiṭta version of the Old Testament.

No date. A clear and bold Estrangela hand of about A.D. 550.

Long sections are marked with red dots, as follows : two red horizontal circles, separated by two red vertical dots and two small black horizontal dots, followed by two more red horizontal circles.

Mingana Syriac 631

244 × 146 mm. 1 leaf. Thirty-five lines to the page. Thick vellum.

The leaf was culled from a MS. containing mystical matter.

Incomplete at the beginning and at the end.

The first extant words are : ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ

No date. A clear Estrangela hand of about A.D. 780. A few vowels according to the East Syrian method.

Mingana Syriac 632

228 × 145 mm. 1 leaf. Vellum.

The leaf was culled from a MS. containing the Gospels.

The obverse contains the end of *Luke* (xxiv. 53), with the following colophon, where it is stated that St. Luke wrote it in Greek in Alexandria :

ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ
ܐܬܬܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ ܕܥܠܐ

This is immediately followed by another colophon, in the same hand that wrote the reverse of the page, in which we are informed that the MS. was collated with great care with the copy of the priest John. The names of the copyists who collated it have been obliterated.

On the reverse are two inscriptions by two different hands, the first of which, in black ink, may be traced back to about A.D. 600. In this first inscription, from which the proper names have been carefully obliterated, mention is made of a monastery and of its Abbots who wrote and collected many MSS. for it. In the second inscription, which is written in brownish ink, and dated 954 of the Greeks (A.D. 643), it is stated that the above MSS. were sold in that year, in the time of the Abbot Dinḥa.¹ Among the books sold were a Psalter, and a volume of the works of Mar Jacob, probably of Serug.

I	اے مومنو!	I3
2		I4
3	سہارا	I5
4	وہ	I6
5	وہ مومنو!	I7
6	وہ مومنو! اللہ کے ساتھ	I8
7	وہ	I9
8	وہ مومنو! اللہ کے ساتھ	20
9	وہ مومنو! اللہ کے ساتھ	2I
IO	وہ مومنو! اللہ کے ساتھ	22
II	وہ مومنو! اللہ کے ساتھ	23
I2	وہ مومنو! اللہ کے ساتھ	

216 × 142 and 224 × 152 mm. 2 leaves of two columns. Vellum.

الحا سئل: بالحكماء ههنا من قال انما هو هذا: «مستطاع مع» معسلا. من هذا
 فيهم: «مستطاع مع» معسلا.

¹ The name can only be read with difficulty.

The second leaf contains *Acts* xiii. 26–xiv. 16, also in the Peshitta version.

No date. An East Syrian Estrangela hand of about A.D. 900-950.

Headings in red, and the sectional divisions in black and red.

Fol. 2a contains on the margin, beside chapter xiii., verse 44, two chapter numberings, 9x and 13. The first denotes the chapters from the beginning of the New Testament, and the second belongs exclusively to the *Book of Acts*.

Even if the leaves are from two different MSS., these MSS. are more or less contemporary.

The bottom half of the back of fol. 1 has been mended with a slip of paper, on which there are scribbles by an owner.

Mingana Syriac 634

233 x 169 mm. 2 leaves of two columns. Thirty lines to the column. Thick vellum.

The leaves were culled from a MS. of the New Testament, and contain *II Cor.* ii. 8-iv. 18.

No date. A clear and bold Estrangela hand of about A.D. 850-900.

The leaves are numbered in Syriac by a later hand as 167, 168, and number 21, in Arabic words, is found at the top of fol. 2a. These words apparently denote the number of quires of eight leaves.

The lessons are indicated on the margins by a later hand.

Mingana Syriac 635

3 leaves. Thick vellum.

Fol. 1: 235 × 152 mm. Fol. 3: 235 × 163 mm.

Twenty lines to the page on fol. 1a, twenty-two on fol. 1b, and twenty-three on fol. 3.

The leaves were culled from a MS. of the New Testament.

Fol. 1 contains *Acts* i. 6-16.

Fol. 2 contains *Acts* iv. 36–v. 9.

Fol. 3 contains 1 *John* ii. 4-16.

Fol. 1a must have been blank, and been filled in by a later and unskilled copyist, who, not having accurately estimated the space required, had to repeat at the bottom of the page some of the words from the top of the following page.

No date. A bold and handsome Estrangela hand of about A.D. 950.

Fol. 2 is fragmentary, and only half of it remains.

Fol. 3 has broad margins, and is numbered as 117.

It is probable that fol. 1 emanates from a different MS. of more or less the same period.

The lessons are indicated in red in the margins by a later hand.

Mingana Syriac 636

247 x 160 mm. 1 leaf. Vellum.

The leaf was culled from a MS. of the New Testament.

It contains the beginning of the Gospel of St. Matthew (*Matt.* i. 1-17).

اے بھائیو! میرا چہرہ ہلکا ہوا ہے۔

New Text

in the forty-second Olympiad,¹ the head of the Sanhedrin of the Jews . . . ,² who was called Aphiki, after the Passion and Crucifixion of our Lord Jesus Christ asked Nicodemus to write that which took place and happened to the Jews, that is to say, to the high priests of the Sanhedrin of the Jews and to all the Jews who were living there. And the same Nicodemus recorded it in Hebrew letters :

Then Annas, Caiaphas, Simon, Dathan, Judas, Naphtali, Alexander, Romi, and the rest of the priests of the Jews gathered together and came to Pilate the governor, in order to accuse our Lord Jesus Christ before him of many deeds. And they shouted before Pilate the governor, saying : " We know this Jesus to be the son of Joseph the carpenter, and of Mary his betrothed, but he says about himself with falsehood that he is the son of the living God, and a king. He not only does this, but he has polluted our sabbaths, and wishes to abrogate and destroy the law which Moses established for our fathers."

And Pilate the governor answered and said to them : " What things has he done, and how does he wish to destroy your law which Moses established for you ? "

And the Jews answered and said to Pilate : " Lord, we have a law that no man amongst us should dare and be healed on a sabbath day, but this Jesus has dared to break the law which Moses established for our fathers, and by his evil deeds has healed on a sabbath day people who were lame, bent, blind, paralytic, lepers, and dumb, and people who were tormented by evil spirits."

And Pilate answered and said to them : " By what evil deeds ? "

¹ Lit. " in the year 42nd of Olympius " (*sic* !).

² An illegible word.

Old Text

of the Jews : and the same Nicodemus set them forth in Hebrew (letters).

For the chief priests and scribes assembled in council, even Annas and Caiaphas and Somne (Senes) and Dothaim (Dothael, Dathaës, Datam) and Gamaliel, Judas, Levi and Nepthalim, Alexander and Jairus and the rest of the Jews, and came unto Pilate accusing Jesus for many deeds, saying : We know this man, that he is the son of Joseph the carpenter, begotten of Mary, and he saith that he is the Son of God and a king ; moreover, he doth pollute the sabbaths and he would destroy the law of our fathers.

Pilate saith : And what things are they that he doeth, and would destroy the law ?

The Jews say : We have a law that we should not heal any man on the sabbath : but this man of his evil deeds hath healed the lame and the bent, the withered and the blind and the paralytic, the dumb and them that were possessed, on the sabbath day !

Pilate saith unto them : By what evil deeds ?

New Text

And the Jews answered and said to him :
" Lord, he is a sorcerer, and he casts out
devils by Beelzebub, the prince of the devils,
and everything is subject to him."

Then Pilate answered and said to them :
" This does not mean that evil spirits are cast
out by the devil, but that they are driven out
by Asclepides, the god of the high priests."

The Jews then besought Pilate and said :
" We would wish the power of your majesty
to order him to be brought before you in the
judgment hall and before the throne of your
majesty, and be legally interrogated." And
Pilate answered and said to the Jews : " You
say that he says about himself that he is a
king. How then can I, who am a governor,
examine a king ? "

And the Jews answered and said to Pilate :
" We do not bear witness that he is a king,
but that he said of himself that he is a king."

Then Pilate called the messenger (*cursor*)
and said to him : " Let Jesus enter (and
come) before me with honour." And the
messenger left the presence of the governor,
and perceiving Jesus, knelt before him and
worshipped him, and after having worshipped
him he took the kerchief that he (the messenger)
was holding in his hand, and spread it on
the ground and said to him : " Lord Jesus,
walk hereon and enter the judgment hall, for
my lord the governor calls you." When the
Jews saw what the messenger did, they began
to complain about him before Pilate, saying :
" Why was not Jesus called before you by a
man other than the messenger ? Immediately
after this messenger was despatched by the
power of your majesty, he went out and saw
him (Jesus), and kneeling down before him
on the ground he worshipped him. Then he
spread the kerchief which he held in his hand
on the ground, and said to him : ' Our Lord,
walk hereon and enter in, for my lord the
governor calls you.' "

Old Text

They say unto him : He is a sorcerer, and
by Beelzebub the prince of the devils he
casteth out devils, and they are all subject
unto him.

Pilate saith unto them : This is not to cast
out devils by an unclean spirit, but by the
god Asclepius.

The Jews say unto Pilate : We beseech thy
majesty that he appear before thy judgement-
seat and be heard. And Pilate called them
unto him and said : Tell me, how can I that
am a governor examine a king ? They say
unto him : We say not that he is a king, but
he saith it of himself.

And Pilate called the messenger (*cursor*) and
said unto him : Let Jesus be brought hither,
but with gentleness. And the messenger
went forth, and when he perceived Jesus he
worshipped him and took the kerchief that
was on his hand and spread it upon the earth
and saith unto him : Lord, walk hereon and
enter in, for the governor calleth thee. And
when the Jews saw what the messenger had
done, they cried out against Pilate saying :
Wherefore didst thou not summon him by an
herald to enter in, but by a messenger ? for
the messenger when he saw him worshipped
him and spread out his kerchief upon the
ground and hath made him walk *upon* it like
a king !

New Text

When Pilate heard these things from the Jews, he answered and said to the messenger : " What is this that you have done ? " And the messenger answered and said to Pilate : " When your power had sent me to Alexander at Jerusalem, I saw him (Jesus) sitting on the foal of an ass, and the children of the Hebrews were crying and saying in Hebrew : ' Hosannah in the highest,' while they held in their hands branches of olive trees and palm trees. Some others were spreading their garments under the feet of the foal, saying : ' Hosannah in the highest ! Hosannah to the son of David ! Blessed is he that cometh in the name of the Lord.' "

Then the Jews began to cry and to say to the messenger : " You say that the children were crying and saying in Hebrew, and you who are not Hebrew, how do you know what they were saying ? " And the messenger answered and said to them : " I asked one of the Jews standing there, who had a two-months-old infant in his arms, and who was also shouting this hymn, saying to him : ' Explain to me what these children are crying and saying, while myriads of serried ranks are running before him in an excited way.' And he interpreted for me the full meaning of the sentence, while he was shaking and fearful on account of his son. Many other people were excited and were crying in a similar way."

And Pilate answered and said to the Jews : " What did they cry in Hebrew ? " And the Jews said to him : " They cried Hosannah." And Pilate answered and said to them : " And what is the meaning of Hosannah ? " And the Jews answered : " Our Saviour." And Pilate said to them : " If you yourselves bear witness to the words which were uttered by your children, wherein has the messenger sinned ? " And when they heard this from Pilate, they held their peace.

Old Text

Then Pilate called for the messenger and said unto him : Wherefore hast thou done this, and hast spread thy kerchief upon the ground and made Jesus to walk upon it ? The messenger saith unto him : Lord governor, when thou sentest me to Jerusalem unto Alexander, I saw *Jesus* sitting upon an ass, and the children of the Hebrews held branches in their hands and cried out, and others spread their garments beneath him, saying : Save now, thou that art in the highest : blessed is he that cometh in the name of the Lord.

The Jews cried out and said unto the messenger : The children of the Hebrews cried out in Hebrew : how then hast thou it in the Greek ? The messenger saith to them : I did ask one of the Jews and said : What is it that they cry out in Hebrew ? and he interpreted it unto me.

Pilate saith unto them : And how cried they in Hebrew ? The Jews say unto him : Hosanna membrome barouchamma adonai. Pilate saith unto them : And the Hosanna and the rest, how is it interpreted ? The Jews say unto him : Save now, thou that art in the highest : blessed is he that cometh in the name of the Lord. Pilate saith unto them : If you yourselves bear witness of the words which were said of the children, wherein hath the messenger sinned ? and they held their peace.

The anecdote dealing with the abbot Serapion begins :

احا هنعصه. الا حرج احا هنعصه، نحن حفنا سا حفنم سسا اسسا سا ممما
حفنا.

No date. Written in an East Syrian Estrangela hand of about A.D. 900. Headings in red

Mingana Syriac 643

235 × 152 mm. 1 leaf. Thirty-three lines to the page. Vellum.

The leaf was culled from a MS. containing the work entitled *Paradise of the Fathers* by the East Syrian writer 'Enānīshō', who flourished in the first half of the seventh Christian century.

The text that the leaf contains deals with the temptations of the abbot Pachomius, which correspond with vol. i., pp. 129-130 of Budge's translation.

Incomplete at the beginning and at the end. The first extant words are :

محلہ :۵ برا رحهال مح سفلهمال رحا۔ لالحال من رتق اسلموم مقل رحهال۔

No date. A clear and handsome East Syrian Estrangela hand of about A.D. 730.

Mingana Syriac 644

231 x 157 mm. 1 leaf of two columns. Twenty-eight lines to the column. Vellum.

The leaf was culled from a MS. apparently containing the *Centuries* of Evagrius. The "Capita" found in the leaf are 24-33.

The twenty-fifth begins :

٥٨. ۱. بهشت ۲. قس ۳. حق ۴. محبت ۵. ما ۶. و ۷. با ۸. تحت ۹. ابا ۱۰. محبت.

No date. A clear Estrangela hand of about A.D. 630. Rubricated.

Mingana Syriac 645

131 x 178 mm. 1 leaf. Vellum.

A fragmentary leaf of double columns, emanating from a MS. containing mystical, exegetical and theological matter.

I will give a quotation from the reverse of the leaf, with two glosses.

۞ مہی تارا مہمکھنچ ۞ خدمت ۞ ارمینا ۞ اسما ۞ مہمکھنچ ۞ ایسا ۞ لایہ ۞ بہت ۞ بے سہ ۞ جلا ۞ امر
۞ مہدا ۞ ایسا ۞ جلا ۞ بی ۞ مہو۔

The glosses, which are written in the space separating the two columns, are :

مَدَحُكِي بِجِ مَهْدِلِ اَمَدِ. مَدَّه اَوْرَا مَدَحِي حَمْدِيَا.

No date. A clear Estrangela hand of about A.D. 830.

Mingana Syriac 646

217 x 150 mm. 2 leaves of two columns. Thirty-three lines to the column. Vellum.

The leaves emanate from a MS. containing the poetical *maimvré* of a Syrian Father. The particular subject treated in them is that of Leah and Rachel and the figure which they represent for the New Testament.

The text is written in poetry, and is in the twelfth syllable metre favoured by both Narsai and Jacob of Serug.

A strophe on fol. 1a is :

فصلنامه حکماء و حکماء در سلسله محققان: ۱۳۹۵؛ و سلسله و حکماء و حکماء: ۱۳۹۵.

No date. A clear Estrangela hand of about A.D. 750.

Fol. 2a is damaged by damp.

Mingana Syriac 647

130 x 105 mm. 2 leaves. Eighteen lines to the page. Vellum.

The leaves were culled from a MS. containing poetical *maimré* of a Syrian Father. The particular subject treated in them is that of the merits and demerits of the human body which emanates from a single man, Adam.

The text is written in the seventh syllable metre. The 'ūnitha on fol. 2a is :

دەستار. دەستاخر مەزبۇن : قەزا جەنا : ئەلەكەس دە ئەر : زەلجەنا .
مەچ : ائارا هەتتا : مەبەتھ : نەمسەق : قەتەلمەق . دلا : قەتەم سە مە

قەزا .

No date. A clear and bold Estrangela hand of about A.D. 850. Headings in red. I adjusted the leaves, which were misplaced by the binder.

Mingana Syriac 648

214 × 150 mm. 2 leaves of two columns. Thirty-two and thirty-three lines to the column.
Vellum.

The leaves were culled from a MS. containing the works of St. John Chrysostom.

The heading on fol. 1b is :

[illegible]

No date. A clear Estrangela hand of about A.D. 750. Headings in red.

I adjusted the leaves, which had been misplaced by the binder.

Mingana Syriac 649

247 × 170 mm. 1 leaf. Thirty-five lines to the page. Vellum.

The leaf was culled from a MS. containing mystical works.

The heading on fol. 1a is :

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

No date. A clear Estrangela hand of about A.D. 820.

At the top of the page is the word **الحمد**, in red, and at the bottom of the page is the number **١١**, doubtless marking the quire of the volume.

Mingana Syriac 650

303 x 223 mm. 2 leaves of two columns. Forty lines to the column. Vellum.

The leaves were culled from a MS. containing a mystical work.

The heading on fol. 1a is :

[illegible]

No date. Written in a slightly bold Estrangela hand of about A.D. 950. Headings in red. I adjusted the leaves, which had been misplaced by the binder. Fol. 2a is marked at the top in Arabic as "the seventh," a word doubtless denoting the quire of the volume.

Mingana Syriac 651

273 × 176 mm. 2 leaves of two columns. Thirty-five and thirty-six lines to the column.
Vellum.

The leaves were culled from a MS. containing exegetical and theological matter.

Incomplete at the beginning and at the end, and no regular heading.

The first extant words are :

[illegible]

No date. A clear Estrangela hand of about A.D. 650.

The text of the two leaves is not continuous.

Mingana Syriac 652

249 x 168 mm. 1 leaf of two columns. Thirty-three and thirty-four lines to the column.
Vellum.

The leaf was culled from a MS. containing a work on zoology, or more precisely on the creation of the animals.

I will give below the text and its translation.

No date. Written in a clear but not handsome Estrangela hand of about A.D. 670.

[illegible]

The animals which are constantly hunted are very prolific by their nature. This is the reason why rabbits are by nature made to reproduce themselves abundantly. The same may be said of the mountain goats and the sheep of the plain, which constantly give birth to twins, so that their species may not be exterminated by carnivorous animals which eat much meat. As to the animals which usually die a natural death, they often give birth to one offspring. So a lioness often gives birth to one cub only. When this cub is born of its mother, it tears the

womb of its mother with its claws. So assert those who are expert in the habits of these animals. A viper also reproduces itself in the same way, and the offspring which comes out of it eats with its mouth the mouth of the womb of its mother and comes out, a fitting reward given to the mother by her offspring, which shows the nature of this offspring !

There is nothing in nature which has no divine providence about its creation, and there is nothing created which does not fit into the general order. Indeed, if you examine the parts which animals possess, you will not find in them anything useless, which was placed aimlessly¹ in them by their Maker, and there is nothing that was necessary to be in them which has not been placed in them.

The animals which feed only on meat, the Creator has made and placed in them sharp teeth. These were necessary for a diet of raw meat. And He made and placed in other animals teeth of only half this sharpness. On the one hand, He provided for them on the earth different kinds and varieties of food ; but because they are not able to crush the food the first time when they begin to eat, their Maker gave them the faculty through which what is swallowed comes back and rises to their mouth, so that while they are ruminating it, it may be masticated and crushed, and thus redound to their comfort and benefit. Indeed, it is not to no purpose that there is in many animals the scheme of regurgitation and the shape of two stomachs, one of which receives the food which is to be ruminated, and the other receives the food which is to be digested.

There are organs established inside the animals over which their food has to pass, and in which that food is assimilated for their existence. Their Maker in this way supplied the need of each one of them when creating them.

Look now at the symmetry of the composition of the animals ! Look how the length of the neck of a camel is as long as from the height of the camel down to the level of its feet ! This has been arranged so that when it bends and reaches them it may provide for the sustenance of its life from the roots and shrubs which are on the surface of the (earth).

Mingana Syriac 653

267 × 161 mm. 1 leaf. Twenty-eight lines to the page. Vellum and palimpsest, of which both the upper- and the under-writing are in Syriac.

UPPER-WRITING

Homily in the twelfth syllable metre, probably by Jacob of Serug.

The first couplet is : ܡܠܟܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ ܕܥܠܡܐ

It deals with the wonderful way bees do their work ; and with the fact that thorny bushes like rose-trees produce the most beautiful flowers.

No date. *Clear Melchite hand of about A.D. 1200.

UNDER-WRITING

Numbers xxvi. 15-48.

No date. Early Estrangela hand of about A.D. 450-500.

¹ Lit. " inordinately," " wickedly."

244 × 164 mm. 2 leaves. Thirty-three and thirty-four lines to the page. Vellum.

The two final strophes are :

جے اے ایم اے اسرہ سوس احسن : اعلیٰ : مدرتس لکھ جلتا ۵۱۱۱ حفصا : ح۔ عمدہ صفا
۵۱۱۲ الحفصہ م امین : ۵۱۱۳

Mingana Syriac 655

The leaf was culled from a MS. containing mysticism.

له محلا مهارة ههلا ؛ مهلا مهلا ؛ مهلا مهلا .

مَعْلَمَةُ اِسْمِهِ فِي هَذَا حَقِّقْهُ اِنَّهُ حَسْبُكَ اِنْ هُوَ كَذِبٌ اَوْ حَقٌّ
اَللّٰهُ اَعْلَمُ . هُوَ يَهْدِي لِمَنْ يَشَاءُ .

At the bottom of the leaf and in its margin is an inscription, in a Melchite hand, to the effect that the MS. belonged to the monastery of Mount Sinai.

190 x 134 mm. 1 leaf. Twenty-two lines to the page. Vellum.

مَدَامَنَا : وَاللَّهِ لَمْ يَكُنْ مَعَهُ اسْمُهُ ، وَمَعَ مَذَبِ الْفَرَسِ .

۱۵۵: بقع محنتا : ہمارے حق و حقوق

Mingana Syriac 657

The leaf was culled from a MS. containing the Melchite breviary.

[illegible]

No date. A Melchite hand of about A.D. 1200. Rubricated.

Mingana Syriac 658

271 × 195 mm. 1 leaf of two columns. Twenty-two and twenty-three lines to the column.
Vellum.

The leaf was culled from a MS. containing a lectionary from the Gospels, from the *Book of Acts*, and from the Pauline Epistles, according to the Melchite Church.

The leaf is precious, as it gives the last lines and the colophon of the MS. which was written in the monastery of St. Pantaleemon, in the district of the town of Seleucia, built on the "black mountain which is called the *head of the pig*." The MS. was finished by (the priest?) John, son of Joseph, on a Wednesday, 20th of May, of the year 1339 of the Greeks (A.D. 1028).

I give here all the colophon :

[illegible][illegible][illegible]

۱۰۵۸ ہے؛ خا متسا ؛ لہ ہے ؛ سجعقا ؛ عقا۔ ۱۰۵۹ ؛ سعلا ؛ ولاہ من ؛ اسلا ؛ بعقن کر
مچے ؛ ۱۰۶۰ ؛ ممتا ؛ اہ ؛ ہمتما۔

مذہبے اپنے مذہب سے بہت جدا جدا ہے، وہ اپنے اپنے مذہب سے جدا جدا ہے۔

[illegible]

عَمَّا بِهِ هَذَا مِنَ الْإِثْمِ وَالْأَسْفَارِ أَمْ يَكْفِيهِمْ أَنْ يَقُولُوا قَدْ جَاءَنَا رَسُولٌ بِمَا لَا خِافَ لَهُ مِنْ تِلْكَ الْأَشْيَاءِ الَّتِي يُكْفَرُونَ؟

لا محنت بالمحرم الا في ما يصدق الاقصد في حقه رزقاً مذهباً دافعاً حسناً و مدحاً مباحاً
حسناً مستقلاً حده و ذمه و محلاً.

اوبو؛ مذنب اف لاء ہے اتنے ؛ املہوں بہت سے ملاحظہ ہو، قدرا۔

مذہب و افواج ایک سہولت دہنے کے لئے نہیں بلکہ ہر مذہب و مکتب کے لئے ایک سہولت دہنے کے لئے ہے۔

دھستہ! بچہ! حریم! (sic) ہمکلا! حسد!۔ ہم! حسد! قتار! ہمد! (Cætera desunt)

Clear Melchite hand. No rubrications.
An Arabic inscription on fol. 2b states that the priest Thomas died on the Epiphany day of the year 1537 of the Greeks (A.D. 1226).

245 × 161 mm. 1 leaf. Twenty-four lines to the page. Vellum and palimpsest, of which both the upper- and the under-writing are in Syriac.

The leaf was culled from a MS. containing a Melchite Breviary. It exhibits part of the office for Palm Sunday.

the first heading is : الحمد لله الذي جعلنا من جنس واحد

مَا مَدَّ إِلَهُ حَالِقَهُ مَعَ إِبْرَاهِيمَ لِّلرَّحْمَنِ أَنَّهُ هُوَ ۖ هَٰذَا إِلَهُكَ إِلَهُ أَحَدٍ ۚ جَاحِلٌ لِّمَا فِي يَدَيْهِ فَهُوَ يَمْلِكُ مَعَهُ هَدَاهُ مَخْرُجَهُ لِيَوْمِ إِسْخَارِ ۚ

UNDER-WRITING

Exodus xxx.
No date. A clear Estrangela hand of about A.D. 600.

170 x 126 mm. 1 leaf. Fifteen and seventeen lines to the page.

The leaf is in the Palestinian Syriac dialect.
On the reverse begins the song of Miriam the sister of Moses (*Exodus* xv. 1-5).

On the obverse is *Psalm* cxliii. 8-12, ending: حصر ما

No date. A Palestinian Syriac hand of about A.D. 1140. Headings in red.

255 x 156 mm. 4 leaves. From thirty-two to thirty-five lines to the page.

A medical work excerpted from Rufus, Galen, Dioscorides and Hippocrates. It deals mostly with the medical properties of herbs.

10th story (which is the first complete story in the MS.): On the daughters of Scedasus of Leuctra, who, having been ravished by some Lacedæmonians, were killed by them ; and on the defeat of the Lacedæmonians at Leuctra.

11th : On the tests of manliness practised by the Lacedæmonians.

12th : On the human sacrifices offered to Artemis, in spite of the fact that she was a virgin and considered to be a chaste goddess.

13th : On the hemlock drunk by Socrates, after he had been accused by Anytus and Melitus of introducing strange gods into the country, and condemned to death as being a corrupter of youth.

14th : On the " slavery " of Epictetus, who asserted that as long as his soul was not bound he was not a slave.

15th : On Anaxarchus who, while being pounded in a stone mortar, exclaimed : " Pound, pound the body of Anaxarchus, because it is not Anaxarchus that you are pounding ! "

16th : On Cleombrotus, who, having read the *Phædon* of Plato, jumped from a rampart so that his soul might be separated from his body.

17th : On the fact that the Pythagoreans were not allowed to eat beans.

18th : On the death of Theano the Pythagorean, who bit off her tongue rather than disclose the secrets of her country.

19th : On Epaminondas and Scipio Africanus, who through their ascetic life became great generals.

End of 43rd : On Julian the Apostate, and on the meaning of the titles Idolianus, Pisæus, Adonæus, and Bull-burner, given to him by Gregory Nazianzen.¹

44th : On κερδαλή, the vixen, and on the epithet κερδαλέος as applied to Julian.²

45th : On the soothsayers Melampus and Proteus, and on their ability to assume different forms.

46th : On the fire of Etna, which is likened to the breathing of one of the Gigantes.

47th : On the eighty trials undergone by the followers of Mithras, and on the rituals performed in his honour.

48th : On the tyrants Æacides of Epirus and Phalaris of Sicily, who were both famous as torturers ; and on the fact that the latter invented a brazen bull into which those who had to be tortured were cast.

End of 66th : On the God Dionysus, in connection with wine.

67th : On the difference between astrology, astronomy, geometry, magism, geomancy, necromancy, and sorcery.

68th : On divination by means of dreams, said to have been first invented by the inhabitants of Telmessus of Lycia.

69th : On different varieties of augury, said to have been first invented by Telaginus (or Tages). The methods of augury are differentiated according to the sources of observation, which are : a bird ; an incident taking place in a house ; an occurrence on a journey ; an accidental happening to the ear, the eye, the nose, the shoulder or the thigh.

70th : On the revolt of the slaves of the pastoral Scythians against their masters, and on the stratagem by which they were subdued. This stratagem consisted in the masters using a

¹ Gregory Nazianzen, *Contra Julianum*, i., in *Pat. Gr.* xxxv. 603.

² *Ibid.* 606.

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LIST OF THE DATED AND UNDATED MANUSCRIPTS WRITTEN BEFORE 1798

No. of MS. ¹	Page.	Date of MS. A.D.	Dated or Undated.	No. of MS. ¹	Page.	Date of MS. A.D.	Dated or Undated.
629 S.	74	400-450	Undated	167 A.	20	850	Undated
653 S.	91	450-500	Undated	142 A.	9	830-880	Undated
171 A.	22	5th cent. (Greek)	Undated	231 A.	44	830-880	Undated
628 S.	74	500	Undated	232 A.	45	850-880	Undated
632 S.	75	500-530	Undated	168 A.	21	850-880	Undated
630 S.	75	550	Undated	169 A.	21	880	Undated
141 A.	9	6th cent. (Greek)	Undated	634 S.	77	850-900	Undated
632 S.	75	600	Undated	204 A.	35	850-900	Undated
659 S.	94	600	Undated	170 A.	21	870-900	Undated
638 S.	78	630	Undated	233 A.	45	880-900	Undated
644 S.	87	630	Undated	144 A.	10	9th cent. (Greek)	Undated
632 S.	75	643	Dated	627 S.	73	900	Undated
164 A.	19	650 (Syriac)	Undated	642 S.	86	900	Undated
651 S.	89	650	Undated	134 A.	6	900	Undated
652 S.	89	670	Undated	239 A.	47	928	Dated
643 S.	87	700	Undated	234 A.	46	930	Undated
646 S.	88	750	Undated	633 S.	76	900-950	Undated
648 S.	88	750	Undated	635 S.	77	950	Undated
637 S.	78	750	Undated	650 S.	89	950	Undated
165 A.	19	770	Undated	205 A.	35	950	Undated
640 S.	85	780	Undated	121 A.	1	950	Undated
631 S.	75	780	Undated	135 A.	7	950	Undated
662 S.	95	800	Undated	235 A.	46	950	Undated
141 A.	9	800	Undated	236 A.	46	950	Undated
649 S.	89	820	Undated	237 A.	46	950	Undated
208 A.	36	800-830	Undated	244 A.	50	950	Undated
645 S.	87	830	Undated	229 A.	44	950	Undated
131 A.	5	830	Undated	145 A.	11	900-1000	Undated
641 S.	86	850	Undated	659 S.	94	1000	Undated
647 S.	88	850	Undated	206 A.	36	1000	Undated
636 S.	77	850	Undated	124 A.	2	1000	Undated
165 A.	19	850	Undated	141 A.	9	1000	Undated
166 A.	20	850	Undated	146 A.	11	1000	Undated
				240 A.	48	1000	Undated
				658 S.	93	1028	Dated

¹ A. indicates Arabic MS., and S. indicates Syriac MS.

MINGANA COLLECTION

No. of MS.	Page.	Date of MS. A.D.	Dated or Undated.	No. of MS.	Page.	Date of MS. A.D.	Dated or Undated.
654 S.	92	1050	Undated	139 A.	8	1350	Undated
656 S.	92	1050	Undated	143 A.	10	1350	Undated
147 A.	11	1050	Undated	144 A.	10	1350	Undated
171 A.	22	1050	Undated	164 A.	19	1350	Undated
241 A.	48	1050	Undated	261 A.	58	1350	Undated
242 A.	48	1050	Undated	262 A.	58	1388	Dated
259 A.	56	1050-1100	Undated	185 A.	28	1400	Undated
637 S.	78	1100	Undated	192 A.	32	1400	Undated
655 S.	92	1100	Undated	214 A.	39	1400	Undated
661 S.	94	1100	Undated	215 A.	39	1400	Undated
172 A.	23	1100	Undated	247 A.	51	1400	Undated
207 A.	36	1100	Undated	248 A.	52	1400	Undated
208 A.	36	1100	Undated	249 A.	53	1400	Undated
238 A.	47	1100	Undated	250 A.	53	1400	Undated
125 A.	2	1100	Undated	127 A.	3	1400	Undated
136 A.	7	1100	Undated	150 A.	12	1400	Undated
660 S.	94	1140	Undated	263 A.	58	1400	Undated
180 A.	27	1150	Undated	264 A.	58	1400	Undated
209 A.	37	1150	Undated	268 A.	59	1400	Undated
639 S.	79	1200	Undated	265 A.	59	1446	Dated
653 S.	91	1200	Undated	266 A.	59	1446	Dated
657 S.	92	1200	Undated	173 A.	23	1450	Undated
175 A.	24	1200	Undated	177 A.	25	1450	Undated
210 A.	37	1200	Undated	183 A.	28	1450	Undated
179 A.	26	1215	Undated	193 A.	32	1450	Undated
137 A.	7	1215	Undated	194 A.	32	1450	Undated
211 A.	38	1216	Dated	195 A.	33	1450	Undated
243 A.	48	1221	Dated	216 A.	39	1450	Undated
181 A.	27	1250	Undated	217 A.	40	1450	Undated
182 A.	27	1250	Undated	251 A.	53	1450	Undated
148 A.	12	1280	Undated	252 A.	54	1450	Undated
186 A.	29	1300	Undated	151 A.	13	1450	Undated
212 A.	38	1300	Undated	152 A.	13	1470	Dated
244 A.	50	1300	Undated	228 A.	43	1495	Dated
245 A.	50	1300	Undated	267 A.	59	1496	Dated
246 A.	51	1300	Undated	174 A.	24	1500	Undated
132 A.	6	1300	Undated	196 A.	33	1500	Undated
187 A.	29	1308	Dated	197 A.	33	1500	Undated
176 A.	25	1334	Undated	198 A.	33	1500	Undated
188 A.	29	1334	Dated	206 A.	36	1500	Undated
126 A.	3	1334	Undated	218 A.	40	1500	Undated
149 A.	12	1334	Dated	219 A.	41	1500	Undated
189 A.	30	1350	Undated	220 A.	41	1500	Undated
190 A.	31	1350	Undated	253 A.	54	1500	Undated
191 A.	31	1350	Undated	122 A.	1	1500	Undated
213 A.	39	1350	Undated	123 A.	2	1500	Undated
227 A.	43	1350	Undated	128 A.	3	1500	Undated
138 A.	8	1350	Undated	140 A.	8	1500	Undated

LIST OF THE DATED AND UNDATED MANUSCRIPTS

105

No. of MS.	Page.	Date of MS. A.D.	Dated or Undated.	No. of MS.	Page.	Date of MS. A.D.	Dated or Undated.
153 A.	14	1500	Undated	130 A.	5	1600	Undated
154 A.	14	1500	Undated	177 A.	25	1614	Dated
155 A.	15	1500	Undated	624 S.	67	1637 & 1639	Dated
156 A.	15	1500	Undated	178 A.	25	1650	Undated
157 A.	15	1500	Undated	201 A.	34	1650	Undated
269 A.	60	1500	Undated	256 A.	55	1650	Undated
228 A.	43	1529	Dated	257 A.	55	1650	Undated
184 A.	28	1550	Undated	272 A.	61	1650	Undated
199 A.	34	1550	Undated	626 S.	72	1662	Dated
221 A.	41	1550	Undated	158 A.	15	1680	Undated
230 A.	44	1550	Undated	202 A.	34	1700	Undated
254 A.	54	1550	Undated	159 A.	17	1700	Undated
255 A.	54	1550	Undated	623 S.	63	1738	Dated
133 A.	6	1550	Undated	625 S.	70	1745 & 1746	Dated
270 A.	60	1550	Undated	258 A.	55	1749	Dated
271 A.	60	1550	Undated	226 A.	43	1750	Undated
129 A.	3	1580	Undated	260 A.	57	1750	Undated
200 A.	34	1600	Undated	160 A.	17	1750	Undated
223 A.	42	1600	Undated	222 A.	41	1770	Dated
224 A.	42	1600	Undated	161 A.	17	1786	Dated
225 A.	42	1600	Undated	162 A.	18	1794	Dated

CONCORDANCE OF NUMBERS OF CHRISTIAN ARABIC MANU-
SCRIPTS IN VOLUMES II AND III OF CATALOGUE

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5	7	42	37	79	40
6	78	43	112	80	46
7	4	44	39	81	58
8	49	45	120	82	47
(Copt.-Arab. 1) 9	24	46	29	83	44
10	3	47	15	84	93
11	107	48	89	85	96
12	105	49	66	86 <i>b</i>	59
13	106	50	97	87 <i>b</i>	92
14	18	51	90	88	95
15	21	52	71	89	25
16 <i>b</i>	65	53	53	90	86
17 <i>b</i>	17	54	79	91	85
18	104	55	67	92	13
19	98	56	9	93	43
20	82	57	38	94	91
21	77	58	16	95	62
22	81	59	10	96	32
23	6	60	87	97	34
24	56	(Copt.-Arab. 2) 61	22	98	73
25	101	62	11	99	117
26	84	63	12	100	57
27	75	64 <i>b</i>	54	101	42
28	20	65	14	102	118
29	102	66	51	103	5
30	80	67	41	104	60
31	83	68	88	105	94
32	69	69	115	106 <i>b</i>	27
33	70	70	116	107	31
34	52	71	45	108	109
35	28	72	110	109	99
36	114	73 <i>b</i>	103	110	100
37	74	74 <i>b</i>	23	111	108

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Shelf No.	Catalogue No.	Shelf No.	Catalogue No.	Shelf No.	Catalogue No.
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113	36	Add. 161	133	Add. 209	221
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116	63	Add. 164	192	Add. 212	253
117	26	Add. 165	174	Add. 213	270
118	119	Add. 166	186	Add. 214	211
119	2	Add. 167	261	Add. 215	184
120 b	76	Add. 168	150	Add. 216	268
Add. 121	158	Add. 169	151	Add. 217	137
(Copt.-Arab. 3) Add. 122	163	Add. 170	215	Add. 218	214
Add. 123	144	Add. 171	189	Add. 219	175
Add. 124	166	Add. 172	248	Add. 220	138
Add. 125	171	Add. 173	271	Add. 221	190
Add. 126	145	Add. 174	251	Add. 222	127
Add. 127	136	Add. 175	238	Add. 223	230
Add. 128	242	Add. 176	219	Add. 224	185
Add. 129	207	Add. 177	125	Add. 225	161
Add. 130	167	Add. 178	267	Add. 226	159
Add. 131	147	Add. 179	217	Add. 227	179
Add. 132	204	Add. 180	146	Add. 228	149
Add. 133	180	Add. 181	269	Add. 229	130
Add. 134	168	Add. 182	265	Add. 230	240
Add. 135	259	Add. 183	132	Add. 231	181
Add. 136	233	Add. 184	216	Add. 232	241
Add. 137	131	Add. 185	220	Add. 233	139
Add. 138	164	Add. 186	162	Add. 234	243
Add. 139	234	Add. 187	194	Add. 235	148
Add. 140	170	Add. 188	178	Add. 236	246
Add. 141	134	Add. 189	172	Add. 237	182
Add. 142	244	Add. 190	226	Add. 238	176
Add. 143	239	Add. 191	224	Add. 239	263
Add. 144	237	Add. 192	225	Add. 240	254
Add. 145	141	Add. 193	206	Add. 241	140
Add. 146	209	Add. 194	210	Add. 242	213
Add. 147	232	Add. 195	236	Add. 243	193
Add. 148	142	Add. 196	249	Add. 244	212
Add. 149	231	Add. 197	126	Add. 245	250
Add. 150	165	Add. 198	154	Add. 246	218
Add. 151	169	Add. 199	121	Add. 247	227
Add. 152	191	Add. 200	235	Add. 248	252
Add. 153	208	Add. 201	223	Add. 249	222
Add. 154	160	Add. 202	195	Add. 250	196
Add. 155	124	Add. 203	262	Add. 251	272
Add. 156	157	Add. 204	229	Add. 252	202
Add. 157	199	Add. 205	187	Add. 253	228
Add. 158	153	Add. 206	173	Add. 254	156
Add. 159	264	Add. 207	205	Add. 255	245

CONCORDANCE OF NUMBERS OF CHRISTIAN ARABIC MANUSCRIPTS 109

Shelf No.	Catalogue No.	Shelf No.	Catalogue No.	Shelf No.	Catalogue No.
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Add. 257	128	Add. 263	256	Add. 269	198
Add. 258	247	Add. 264	155	Add. 270	201
Add. 259	143	Add. 265	258	Add. 271	129
Add. 260	203	Add. 266	257	Add. 272	188
Add. 261	260	Add. 267	152		

GENERAL INDEX

GENERAL INDEX

A

'Abdallāh b. Faḍl a. Faṭḥ al-Anṭāki, 8, 42.
'Abdallāh, son of Joseph Rūmīyah, 17.
'Abd al-Masīḥ of Mount Sinai, 52.
'Abd ar-Rahmān b. 'Abd al-Malik al-Hāshimi, 29.
Abīb, 13.
Abjad-numbering, 60.
Absalom, 5.
Acta Martyrorum, by P. Bedjan, 86.
Acta Pilati, 9, 79-85.
Adam, 88.
Admonition, 92.
Adonæus, 96.
Adoration of the Cross, 65.
Advices, 32, 39, 40.
Æacides of Epirus, 96.
Aftimius al-Ḥamawi, Patriarch, 15.
Agathon, abbot, 37.
Agathon, monk of Mount Sinai, 49.
'Ain Warqa, 72.
Album de la Confrérie Saint Maron, by Joseph Kattar Ghanem, Beyrouth, 1903.
Aleppo, 15, 17.
Alexander, 82, 84.
Alexander of Rome, 13.
Alexandria, 12, 48, 75.
All Saints, 63.
Alms, 36.
'Ammān, village, 59.
Ammon, 37.
Ammon, abbot, 40.
Anaxarchus, 96.
Anastasius, emperor, 39.

8

Ancyra, 23.
Anecdotes, 36, 45, 46, 48.
Angels, 18, 21, 51, 63.
Angora, 23.
Animals, 89, 90, 91.
Annas, 82.
Annunciation of the Virgin, 63.
Annunciation of Zacharias, 63.
Antioch, 12, 30.
Antiochus al-Ghalaṭi, monk of Mount Athos, 26.
Antiochus, monk of St. Saba, 23, 25, 26.
Anytus, 96.
Aphiki, 82.
Apocrypha, 9, 10.
Apocrypha and Pseudo-epigrapha of the Old Testament, The, by R. H. Charles, 69, 70.
Apocryphical New Testament, by M. R. James, 79.
Apollo, Abbot, 50.
Apollonius, 53.
Apostate, 46.
Apostles, 2, 21, 22, 35.
Appearance of the angel to Joseph, 63.
April, 11.
Arethas, 51.
Ark, Noah's, 20.
Arsenius, 37.
Arsisius, 54.
Artemis, 96.
Ascension, 4, 66.
Asclepides, 83.
Asclepius, 83.
Assumption of the Virgin, The, 60.
Astrology, 44, 56, 96.
Astronomy, 44, 96.
Athens, 51, 97.
'Aṭīyah, son of Joseph Suwaili, 59.

'Ātūr, 28.
Augury, 96.
Aurelian, Emperor, 54.
'Āzai, 44.

B

Badr b. a. Faraj b. a. Karam, 14.
Baith Ṣuphnāyé, 86.
Baptism, 22, 31, 36, 42.
Barmahāt, 13, 14.
Barmūdah, 13.
Barṣauma, Abbot, 14.
Bashnas, 13.
Bassel, René, 13.
Bawūnah, 13.
Bedjan, P., 86.
Beelzebub, 83.
Beer, 91.
Bibliothèque de MSS. Paul Sbath, 23, 29.
Birth of St. John the Baptist, 53, 63.
Birth of the Virgin, 66.
Bishop, 55.
Bishop of Edessa, 52.
Bishops, 22.
Body, 43, 88.
Body, real, of our Lord, 28.
Book, last, of St. Clement, 32.
Book of six mystical centuries, by Evagrius, 38.
Book of Medicine, 32.
Book of Thunder, 56.
Bread, Eucharistic, 28.
Breviary, Melchite, 92, 94.
Brothers, three, 48.
Budge, E. A. W., 86, 87.
Bull-burner, 96.
Busenbaum, P. H., S.J., 71.

C

Cæsarea in Cappadocia, 54.
 Caiaphas, 82.
 Cairo, 17.
 Camel, 91.
 Canons, ecclesiastical, 22.
Canons of the Apostles, 22.
Canons of the Council of Laodicea, 22.
 Canons of the Councils, 73.
 Canticles, 15.
 Carpus, 42.
 Cartagena, 46, 47.
 Carthage, 45.
 Cases of conscience, 59.
Catalogue des MSS. des auteurs Arabes Chrétiens, par P. L. Cheikho, S.J., 26.
Centuries, by Evagrius, 87.
 Charles, H. R., 70.
 Charles, R. H., 68.
 Cheikho, P. L., S.J., 26.
 Christ, 21.
 Christodolus, monk, 14.
 Christology, 33, 34.
 Church 20, 63.
 Church of our Lady of the Syrians, in Mount Sinai, 12, 31, 38, 52.
 Circumcision of our Lord, 64.
 Claudius, Emperor, 4.
 Clement of Rome, 10.
 Cleombrotus, 96.
 Clothes, 40.
 Code, legal, 20.
 Coming, second, of our Lord, 31.
 Commandments, divine, 60.
 Commemorations, 2, 14.
Commentary, by St. John Chrysostom, 32.
 Community, Jewish, of Cartagena, 47.
 Conception of Mary, 63.
 Concubines, the four score, of the Song of Solomon, 24.
 Constantinople, 12, 53, 86.
Contra Julianum, by Gregory Nazianzen, 96.
 Controversy between a Christian and a Muslim, 29.

Conversion of a Jew, 46, 47.
 Coptic Church, 2, 44.
 Coptic Uniate Church, 18.
 Corpus Christi, 66.
 Cosmas, Archbishop of Cairo, 60.
 Council of Laodicea, 22.
 Creation of animals, 89, 91.
 Creator, 91.
 Creon, 95.
 Cross, 19, 40, 44, 65, 66.
 Crucifixion, 11, 65.
 Cub, 90.
Cursor, 83.
 Cyriacus, bishop of Bahnasā, 33, 57.
 Cyril, bishop of Mount Sinai, 9.

D.

Dadyanus, King, 45.
 Dahdān, daughter of Arma', 51.
 Dalath, 75.
 Damaris, 51.
 Damascus, 15.
 Damietta, 72.
 Daniel, abbot, 52.
 Daniel Fārāni, abbot of St. Arsenius, 28.
 Daniel, the prophet, 44, 56, 63.
 Datam, 82.
 Dathaës, 82.
 Dathan, 82.
 Day of the Nativity, 27.
 Deacon, 22, 55.
 Dead, the, 64.
 Death of the Virgin, 20.
 Decius, emperor, 11.
 Decollation of John the Baptist, 66.
 Demerits, 88.
 Descent of our Lord into Hades, 34.
 Devils, 83.
 Dhu Nuwās, Jewish King of Najrān, 51.
Didascalia, 34.
 Dinha, abbot, 76.
 Dioclitian, emperor, 11, 46.
 Dionysus, God, 96.

Dioscorides, 94.
 Discourse, 20, 56, 60.
Discourse by St. Anastasius, 32, 52.
Discourses by the monk Antiochus of St. Saba, 24.
 Discourse, Apocryphical, 20.
Discourse by St. Athanasius, 52.
Discourse by St. Basil of Cæsarea, 57.
Discourse of Cyriacus, bishop of Bahnasā, 33, 57.
Discourse, by the Abbot Daniel, 52.
Discourse by St. Ephrem, 31, 35, 40, 50, 52.
Discourse, by a Father, 21.
Discourses, by Fathers of the Church, 27.
Discourse, by Isaac of Nineveh, 32.
Discourse, by Abbot Isaiah, 52.
Discourse by Jacob of Serug, 51, 57.
Discourse by St. John Chrysostom, 53.
Discourse, by Abbot Mark, 40.
 Discourse, parenetical, 32, 33.
Discourse by Theophilus, 40.
 Dolitharius, bishop, 30.
 Dorotheus, 32.
 Dothael, 82.
 Dothaim, 82.
 Dreams, 96.
 Dress, 40.
 Duwaihi, 73.

E

Easter, 60.
 Economy of our Lord, 33.
 Egypt, 43.
 Elements, eucharistic, 31.
 Elias, 48.
 'Enānishō', 86, 87.
 The end of the world, 50.
 Epaminondas, 96.
 Ephrem, Bishop of Qāra, 32.
 Ephrem Khātimi, 28.
 Epictetus, 96.

Epiphany, 64.
Epiphany of the Lord, 27.
Ethic, 85.
Etna, 96.
Eucharist, 65.
Eulogion of the Greek Melchite Church, 16.
Eusebius, bishop, 46.
Euthymius al-Ḥamawī, Patriarch, 15.
Eutychius, the head of the gaolers, 49.
Evagrius, 38, 87.
Evangelia Apocrypha, by C. Tischendorf, 79.
Evangelists, 65.
Eve of Easter Sunday, 2.
Exegesis, 87, 89.
Exhortations, 40, 46.
Exploits of the archangel Gabriel, 54.

F

Faith, 24.
Faithful, 32, 46.
Fasting, 30.
Fathers, early, 19, 49.
Fathers of the Church, 27, 28.
Fathers of the Desert, 50, 54, 86.
Fathers, Syrian, 88.
Fear of the Lord, 36.
Feast of the Annunciation, 55.
February, 12.
Festival of the Cross, 66.
Festivals, ecclesiastical, 2.
Fish, 6.
Flowers, 91.
Forgiveness of sins, 59.
Food, 40.
The Forty Martyrs, 64.

G.

Gabriel, 53, 54, 57.
Galen, 94.
Gamaliel, 82.
Garb, monastic, 31.
Geomancy, 96.

Geometry, 96.
George al-Abrakh, 47.
George, son of Michael Ṣabbāgh, 25.
Georgian, 13.
Gerasimus, Patriarch, 14.
Germanus, bishop of Mount Sinai, 3, 12, 25.
Ghanem, Joseph Kattar, 73.
Gigantes, 96.
Glaucus, 49.
Glorification of the angels, 32.
Goats, 90.
God, 21, 46.
Goliath, 5.
Good Friday, 2.
Grammar, 61.
Greek, 4.
Greek Church, 11.
Greek Melchites, 15, 16.
Greek Orthodox Church, 1, 3, 6, 14, 15, 17, 18.
Greeks, 85.
Gregory, son of Joseph Ḥabīb, monk of Mount Sinai, 18.

H

Hagiography, 49, 54.
Haikal, son of Nimr, 59.
Hallāl, son of Cyriacus Bassāl, 58.
Ḥama, 59.
Hamza, 3.
Ḥanna Niyābizi, monk, 59.
Ḥarīth b. Ka'b, 51.
Ḥarūn as-Rashīd, 52.
Head of the pig, mountain, 93.
Heaven, 20.
Hebrew text of the Psalter, 5.
Helena, empress, 44.
Hell, 20.
Heraclius, emperor, 46, 47.
Hermes, *τριμήνιστον*, 43.
Hermits, 30.
Herod, king of Galilee, 81.
Highwayman, 55.
Hippocrates, 94.
History, 37, 44-56.

History of the Apostle Philip, 31, 45, 52.
History, Græco-Roman, 95.
History of holy woman, 53.
History of St. Bakter, 55.
History of St. Christophorus, 50.
History of St. Philotheus, the martyr, 50.
History of St. Theodoret, the prophet, 50.
History of the town of Ḥoms, 52.
History, theological, 19-35.
Holy Innocents, 63.
Homiletic, 22.
Homily, 7, 78, 91.
Ḥoms, 52.
Horologion of the Greek Melchites, 15.
Horologion of the Greek Orthodox Church, 18.
Horseman, 55.
Horses, Thessalian, 97.
Humility, 29.
Hymns, Greek, 41.

I.

Ibn abī Husain, the Governor of Farrirah, 50.
Ibrāhīm aṭ-Ṭabarānī, 29.
Ibrāhīm, son of Moses Bedāru, 42.
Idolians, 96.
Ifriqiyah, 46.
Ignatius, bishop, 29.
Ilyās, monk of Mount Sinai, 38.
Ilyās, son of Joseph, from Syria, 42.
Incarnation, holy, of God, 32.
Index, 50.
India, 97.
Inheritance, 73.
Introduction, by George, son of Michael Ṣabbāgh, to the work of Antiochus, monk of St. Saba, 25.
Isaac of Antioch, 42.
Isaac of Nineveh, 32.
Isaiah, abbot, 32, 40, 52.
Izah, 8.

J

Jacob, head of the Jewish community of Cartagena, 47.
 Jacob Intercisus, 53, 63.
 Jacob of Serug, 30, 31, 51, 52, 57, 76, 88, 91, 92.
 Jacob, son of George Maqdisi, 17.
 Jairus, 82.
 Jālūt, 5.
 James the lame, abbot, 86.
 James, M. R., 79.
 Jarīras, 55.
 Jarjūra al-Fāri, 42.
 Jerusalem, 12, 31.
 Jesus, 2, 3, 43, 46, 81, 82, 83, 84, 85.
 Jews, 52, 81, 82, 83, 84, 85.
 John, abbot of Mount Sinai, 28.
 John, bishop of Mount Sinai, 53.
 John, bishop of the monastery of Abbot John of Egypt, 28.
 John Climacus, 40, 41.
 John of Ladhiqīyah, 15.
 John, Maronite Patriarch, 72, 73.
 John, the Physician, 50.
 John, priest, 76.
 John, son of Joseph, 93.
 Joseph, bishop of Mount Sinai, 31.
 Joseph Bū-Faiṣal Sarkis, priest, 70.
 Joseph Caiaphas, high priest, 81, 82.
 Joseph, a converted Jew, 47.
 Joseph, father of our Lord, 82.
 Joseph, Jew, 52.
 Joseph Khūri Daḥdāḥ 'Āqūri, 73.
 Joseph, monk, 59.
 Joseph, son of John 'Adināya, 67.
 Jovian, emperor, 47.
 Judas, 3, 13, 82.
 Judas, Rabbi, 44.
 Judgment, last, 31.
 Julian, the Apostate, 46, 96.
 Justus, monk of Mount Sinai, 60.

K.

Kāf, 3.
 Kasba, near Tripoli, 60.

Kedar, 86.
Κερδαλέος, 96.
Κερδαλή, 96.
 Khalīl b. Ibrāhīm, 17.
 Kingdom of heaven, 20.
 Knowledge, 43.
 Kuma, Rabban, 78.

L

Lacedæmonians, 96.
 Lady of the Harvest, Our, 66.
 Lament of the Virgin, 33.
Lament of the Virgin, The, by Cyriacus of Bahnasā, 57.
 Latin, 4.
 Law, 40.
 Law, Jewish, 82.
 Laws, civil, 59.
 Laws, ecclesiastical of the Maronite Church, 72.
 Laws of Inheritance of the Byzantine emperors, 60.
 Lazarus, 65.
 Lebanon, 71, 72.
 Lectionary, 10.
 Lent, 2, 64.
 Letter of Abbot Moses, 40.
 Letter of Antiochus, monk of St. Saba, 23.
 Leuctra, 96.
 Levi, 82.
Lexicon Syropalæstinum, by F. Schulthess, 78.
 Life of James the lame, 86.
 Life, monastic, 37.
 Life of Jovian, 47.
 Life of Philotheus, the martyr, 52.
 Life of St. Alexius, 40.
 Life of St. Anatolius, 52.
 Life of St. Clement, disciple of St. Peter, 32.
 Life of St. Curius, 54.
 Life of St. Faustus, 55.
 Life of St. John, 54.
 Life of St. John the Baptist, 48.
 Life of St. Mammas, 54.
 Life of St. Marina, 49.
 Life of St. Yaṭnānus, 40.

Lioness, 90.
 Literature, patristic, 50.
 Liturgy, 17.
 Liturgy of the Greek Orthodox Church, 12.
 Liturgy of the Maronite Church, 72.
 Lives of the Fathers, 32.
 Lives of the Fathers of the Desert, 50.
 Lives of martyrs, 54.
 Lives of saints, 37, 48, 50, 54, 78.
 Logic, 70.
 Longinus, the centurion, 11.
 Love of God, 21.
 Lucianus, priest, 11.
 Lugman, 43.

M.

Ma'arraḥ, 59.
 Macarius, abbot, 37.
 Macarius Ibrāhīm, deacon, 19.
 Macarius, monk of Mount Sinai, 17.
 Macarius, monk of Mount Sinai (not the same as 17), 41.
 Macedonia, 4.
 Magasis, 37.
 Magism, 96.
 Muthues, 37.
 Maimra, 88, 92.
 Mājid Sarbāsi, 29.
 Man, poor, 46.
 Mark of Tharmaqa, abbot, 40.
 Maronite Church, 72.
 Marriage, 22, 59, 73.
 Martin al-Ḥajj Peter, abbot, 67.
 Martinus Thābit, Maronite monk, 71, 72.
 Mary, the Virgin, 63, 82.
Mas'alaks, 49.
 Maskūbi, Archimandrite, 17.
 Martyrdom, 30.
 Martyrdom of 'Abd al-Marīḥ of Mount Sinai, 52.
 Martyrdom of five notables, 49.
 Martyrdom of Ḥarīth b. Ka'b, etc., 51.

Martyrdom of Jacob Intercisus, 53.
 Martyrdom of nine men, 49.
 Martyrdom of St. Abīnus, 49.
 Martyrdom of St. Curius, 54.
 Martyrdom of St. George, 45.
 Martyrdom of St. Mammās, 54.
 Martyrdom of St. Mark, the evangelist, 52.
 Martyrdom of St. Natolius, 46.
 Martyrdom of Saints, 11.
 Martyrs, holy, 2, 18.
 Matthew, monk, 10.
 Medicine, 94.
 Melampus, 96.
 Melitus, 96.
 Men, good, 21.
 Menalius, 49.
 Menoeceus, 95.
 Menologion of the Greek Melchite Church, 16.
 Merchant, 46.
 Merits, 88.
 Messenger, 83.
 Metalepsis, 16.
 Michael, 57.
 Michael, bishop of Mount Sinai, 31, 38.
 Michael George 'Āzar, 52.
 Michael Sa'adah b. Autūn b. Sham'ūn Naṣrūnī, bishop of Tripoli, 72, 73.
 Miracle on a sick girl, 47.
 Miracles, 20.
 Miracles of Palladius, 52.
 Miracles of St. Basil, 40.
 Miracles of the Virgin, 55.
 Miriam, sister of Moses, 94.
 Miscellanea, 56-61.
 Misōri, 13.
 Mithras, 96.
 Monarch of Rome, 55.
 Monasticism, 39.
 Monk, 35, 37.
 Monk from whom a poor man asked alms, 52.
 Monks, holy, 2.
 Moon, 44.
 Morning Prayer, 18.
 Moses, abbot, 37, 40, 50.
 Moses, disciple of St. John, 54.

Moses, monk of Kedar, 86.
 Moses, Patriarch, 58, 82.
 Mother of God, 63.
 Mount Sinai, 1, 3, 7, 10, 11, 12, 13, 14, 17, 18, 21, 25, 26, 27, 28, 29, 30, 31, 32, 33, 37, 38, 39, 40, 41, 43, 48, 49, 52, 53, 58, 59, 60, 78, 92, 95.
 Mūsā al-'Ajami, 44.
 Mūsā b. Naṣe-Allāh, 28.
 Muṣḥaf, 5.
 Mysticism, 19, 24, 25, 35-43, 56, 75, 78, 85, 87, 92, 89.
 Mythology, Græco-Roman, 95.

N

Najrān, 51.
 Name of Christ, 40.
 Napharoius, 32.
 Naphtali, 82.
 Narsai, 88.
 Nasi, 13.
 Naṣr-Allah b. Sayid al-'Abdi, 53.
 Naṣrallāh, son of Michael Bannān, 18.
 Nativity, The, 78.
 Nativity of our Lord, 63.
 Necromancy, 96.
 Nephtalim, 82.
 Nero, emperor, 11.
 New Testament, 7, 21, 78, 88.
 Arabic version of the, 4.
 Gospels, 3, 4, 49, 75.
 Gospels, lectionary, 2, 5.
 Lectionary from the Gospels, Book of Acts and Pauline Epistles, according to the Melchite Church, 93.
 Matthew i. 1-17, 77.
 Matthew i. 1-20, Peshiṭta version, 76.
 Matthew i. 1, 78.
 Matthew v. 32, 4.
 Matthew viii, 4-37, 2.
 Matthew ix. 19-35, 3.
 Matthew xix. 9, 4.
 Mark xv. 2-31, 5.
 Luke i. 17, 48.

New Testament (*cont.*)—

Luke x. 30, 2.
 Luke xxiv. 53, 75.
 Gospel of St. John, 3.
 John v. 7, 3.
 John vi. 5-14, 2.
 John viii. 1, 4.
 John xix. 2, 3.
 Gospel of St. John, Commentary of John Chrysostom, 7, 8.
 Acts i. 6-16, 77.
 Acts iv. 36-v. 9, 77.
 Acts, xiii. 17-xix. 29; xxi. 11-xxviii. 6, 73, 74.
 Acts xiii. 26-xiv. 16, Peshiṭta version, 77.
 Acts, xvii. 34, 51.
 Pauline Epistle, 49.
 Pauline Epistles, Commentary by 'Abdallāh b. Faḍl a Fath al-Anṭāki, 8.
 Epistle to the Romans, critical introduction, 8.
 Romans ii. 28-x. 19, 73.
 1 Cor. xiv. 15, 6.
 2 Cor. ii. 8-iv. 18, 77.
 Epistles to the Galatians and Ephesians, Lessons, 3.
 Catholic Epistles, 73, 74.
 1 Peter i. 20-iv. 4, 73.
 1 John i. 2-v. 15, 73.
 1 John ii. 4-16, 77.
 James i. 2-v. 11, 73.
 Book of Revelation, Lectionary, 63.
 Apocalypse of Peter, 10.
 Acts of Thomas, 9.
 The Brook of Cedron, 4.
 Book of the Rolls, 10.
 Crucifixion of our Lord, 79.
 Dives and Lazarus, 30.
 Entry of our Lord into the Temple, 64.
 Lord's Prayer, Commentary by John Chrysostom, 30.
 Passion of our Lord, Discourse by Cyriacus of Bahnasā, 57.
 Passion of our Lord, 92.
 The Pharisee and the publican, 31.

New Testament (*cont.*)—

- Qalēmentos, 10.
- Son, prodigal, 30.
- Trial of our Lord, 79.
- Virgins, ten, 30.
- Nicodemus, 81, 82.
- Nikon, 23, 26.
- Nisibin, 53.
- Noah, 7, 20.
- Novices, 40.
- Numerian, emperor, 53.

O

- Obedience, 32.
- Obligations, 40.
- Octoechus of the Greek Church, 17.
- Offspring, 90, 91.
- Old Testament, 1, 21.
- Old Testament Lectionary, 63.
- Old and New Testaments—
 - Apocryphal Books, 24.
 - Biblical commentary, extract, 22.
 - Biblical matter, 33.
 - Biblical pericopes, 6, 17.
 - Canonical Book, 24.
 - Commentaries, 6, 7, 8, 9.
 - Explanation, Biblical, by Jacob of Serug, 31.
 - Lessons, 2.
- Old Testament—
 - Arabic translation of the O.T., 5.
 - Exodus xv. 1-5, 94.
 - Numbers xxvi. 15-48, 91.
 - 1 Samuel xv. 12-20, Peshiṭta version, 75.
 - Ezra i., 69.
 - Ezra ii., 70.
 - Book of the Prophets and other Books of the O.T., 67.
 - Job, 1.
 - Psalms, 18.
 - Psalms i., ii., iii., 5.
 - Psalms xviii. 9-50; xix. 1-9; xxxviii., xxxix., xlv., xlv., xlvii., 6.
 - Psalms cxliii. 8-12, 94.

Old Testament (*cont.*)—

- Proverbs of Solomon, 1.
- Song of Solomon, 1.
- Song of Solomon, vi. 8, 24.
- Song of Solomon vi., 7, 24.
- Song of Solomon, 74.
- Isaiah, 67.
- Isaiah xxxi., 5, 7.
- Jeremiah, 67.
- Lamentations, 67.
- Ezekiel, 68.
- Daniel, 68, 69.
- Minor Prophets, 69.
- Hosea, 69.
- Joel, 69.
- Amos, 69.
- Obadiah, 69.
- Jonah, 69.
- Micah, 69.
- Nahum, 69.
- Habakkuk, 69.
- Zephaniah, 69.
- Haggai, 69.
- Zechariah, 69.
- Malachi, 69.
- Bel and the Dragon, 68, 69.
- Book of Baruch, son of Neriah, 67, 68.
- Book of Susanna, 68.
- Ecclesiasticus, 1.
- Epistle of Jeremy, 68.
- III Macabees, iv. 15-v. 5; v., 31-v. 43, 74, 75.
- Wisdom of Solomon, 1.
- Abraham, Discourse by Jacob of Serug, 52.
- Abraham and Isaac, Discourse by Jacob of Serug, 57.
- Ark of Noah, 6, 7.
- Death of Moses, Discourse by Jacob of Serug, 52.
- Leah and Rachel, 88.
- Joseph, Patriarch, 52.
- Melchizedek, 30.
- Melchizedek, Discourse by St. Athanasius, 52.
- Queens, the threescore, of the Song of Solomon, 24.
- Sapiential Books, six, 1.
- What God told Moses, 32.

P

- Pachomius, abbot, 54, 87.
- Poetry, 88.
- Palestine, 4.
- Palimpsest, 7, 9, 19, 20, 22, 36, 78, 91, 94.
- Palladius, 52.
- Palm Sunday, 94.
- Πανδέκτης*, long, 23, 26.
- Πανδέκτης*, short, 23, 25, 26.
- Papyri, 7.
- Paradise of Fathers*, by 'Enānīshō', 86, 87.
- Passion of our Lord, 33.
- Passion Week, 65.
- Passover, Jewish, 60.
- Patrologia Orientalis*, 79.
- Paul the Simple, 37.
- Peacock of the Angels, The*, 55.
- Penitence, 57, 92.
- Pentecost, 66.
- Persecution of Decius, 11.
- Persecution of Nero, 11.
- Peter, bishop of Sebaste, 45.
- Phaedon*, by Plato, 96.
- Phalaris of Sicily, 96.
- Philosophy, 43, 44.
- Physicians, Greek, 95.
- Pictures, 58.
- Pilate, 81, 82, 83, 84, 85.
- Pinon b. Ayyūb Sahhar, 67.
- Pious, the, and the Just, 64.
- Pisæus, 96.
- Plato, 96.
- Poemen, 37.
- Poemen, abbot, 40.
- Possession, 35.
- Prayer-Books, 10-19.
- Prayer of Midnight, 18.
- Prayers, 11, 12, 14, 16, 17, 18, 32, 34, 40, 46, 53, 59, 94.
- Preparation for the next world, 56.
- Prescriptions by Abbot Ammon, 40.
- Presentation of the Virgin, 63.
- Priest who bought a Roman slave, 52.
- Priests, 22, 64.
- Properties of herbs, medical, 94.

Prophets, 21.
 Proteus, 96.
 Psalter, 5, 6, 76.
 Pseudo - Dionysius, the Areo-
 pagite, 51.
 Puḥḥāmé, 73, 75.
 Pythagoreans, 96.

Q

Qara-Amed, 44.
 Question-answer, 27, 28, 37, 58.
 Qur'ān, 5.

R

Rabbits, 90.
 Rahmani, I. E., 79.
 Raish, 75.
 Raphael, 57.
 Raqqah, 53.
 Renovation of the Church, 63.
 Repentance, 39.
 Resurrection, 20, 65.
 Revillout, E., 79.
 Revolt of the Slaves, 96.
 Rhetoric, 71.
 Riddles, 58.
 Ritual of the scapulary of the
 Virgin, 72.
 Rituals of Mithras, 96.
 Romans, 81.
 Rome, 4, 46.
 Romi, 82.
 Rosary, 67.
 Rose-trees, 91.
 Rubellio, 81.
 Rufus, 81, 94.

S

Sabbath, 82.
 Šafi abū Faḏā'il ibn 'Assāl, 29.
 Šafra, 72.
 Sa'id, son of Stephanus Mardān,
 48.
 St. 'Abda, 66.

St. Abīnus, St. Abābīnus, 49.
 St. Agathodorus, 11.
 St. Agathonica, 11.
 St. Alexius, 40.
 St. Anastasius, 32.
 St. Anatolius, 52.
 St. Antiochus the monk, 16.
 St. Antony, 64.
 St. Athanasius, 30, 52.
 St. Bakter, 55.
 St. Barbara, 63.
 St. Basil of Cæsarea, 16, 27, 31,
 40, 45, 57.
 St. Basil the Great, 17.
 St. Carpus, 11, 27.
 St. Catherine, 59.
 St. Celsius, 11.
 St. Christophorus, 50.
 St. Clement, 32.
 St. Curius, 54.
 St. Dīmeṭ, 66.
 St. Elijah the Prophet, 66.
 St. Ephrem, 16, 27, 30, 31, 35,
 40, 50, 52, 92.
 St. Eunicius, 16.
 St. Eustachius, 24.
 St. Eustachius, the archimandrite
 of the monastery of Eutha-
 liptus, 23.
 St. Faustus, 55.
 St. George, 45, 58, 65.
 St. George of Hātor monastery, 78.
 St. George in Jerusalem, mon-
 astery, 31.
 St. Gervasius, 11.
 St. Gregory Nazianzen, 27, 96.
 St. Jacob, 14.
 St. John the Baptist, 22, 48,
 53, 63, 64, 66.
 St. John Chrysostom, 7, 8, 16, 27,
 30, 31, 32, 34, 40, 53, 88.
 St. John of Damascus, 16.
 St. John the evangelist, 20, 54.
 St. Joseph, 63.
 St. Lazarus, 11.
 St. Luke, 4, 75.
 St. Mammas, 54.
 St. Marcian sanctuary, 48.
 St. Marina, 49.
 St. Mark the evangelist, 4, 52.

St. Maron, 64.
 St. Matthew, 4.
 St. Modestus, 24.
 St. Moses, 28, 59.
 St. Moses, monastery in Sinai, 33.
 St. Nazarius, 11.
 St. Nicholas, 63.
 St. Nilus, 27.
 St. Pantaleemon, monastery, 93.
 St. Pappylus, 11.
 St. Paul, 6, 9, 11, 51, 66.
 St. Paul the Hermit, 16.
 St. Peter, 6, 11, 66.
 St. Philip, Apostle, 31, 45, 52.
 St. Philotheus, the martyr, 50.
 St. Protasius, 11.
 St. Shamūni, 66.
 St. Simon the Recluse, 16.
 St. Simon the Theologian, 16.
 St. Sophronius of Jerusalem,
 Patriarch, 16.
 St. Stephen, 63.
 St. Thomas the Apostle, 66.
 St. Theodore, the prophet, 50.
 St. Yaṭnānus, 40.
 Saints, various, 18.
Salsalas Baṭārikas . . . al-Nārūnī-
yah, by Duwaihi, Beyrouth,
 1898, 73.
 Salutation of the four archangels,
 57.
 Salutations to the Virgin, 20.
 Samuel, priest, 66.
 Sanctification of the Church, 63.
 Sanhedrin of the Jews, 82, 85.
 Sapor II, 53.
 Saul, 5.
 Sayings of Fathers of the Desert,
 36.
 Sayings of John Climacus, 40.
 Sayings of the teachers, 40.
Scala Paradisi, by John Climacus,
 41.
 Scapulary, 72.
 Scedasus, daughter of, 96.
 School of 'Ain Warqa, 72.
 Schulthess, F., 78.
 Science, 44.
 Scipio Africanus, 96.
 Scythians, 96.

Seleucia, 93.
 Seleucus, the carpenter, 49.
 Senes, 82.
 Septuagint text of the Psalter, 5.
 Serapion, abbot, 86, 87.
 Sermons, 19, 20, 36.
 Sermons of John Chrysostom, 34.
 Service Books, 10-19.
 Shaikh, the, 37.
 Sheep, 90.
 Sibyl, 55.
 Sicily, 50.
 Significance of the Church, 31.
 Sim'ān (Simon), bishop of Mount Sinai, 8, 26, 38, 49.
 Sim'ūn, son of Joseph, 47.
 Sīmāwun, 61.
 Simon, 82.
 Simon, monk of Kedar, 86.
 Simon, son of Joseph, monk, 12.
 Simon the Syrian priest, 10.
 Sīn, 40.
 Sinner, 55.
 Slavery, 96.
 Slaves, 59.
 Socrates, 96.
 Somne, 82.
 Son of God, 82.
 Soothsayers, 96.
 Sorcery, 96.
 Soul, 40, 43.
 Story of the Bishop of Edessa, 52.
 Story of the garments of our Lord, 32.
 Story of a highway robber, 39.
 Story of the Invention of the Holy Cross, 44.
 Story of a Jew called Joseph, 52.
 Story of the monk from whom a poor man asked alms, 52.
 Story of the priest who bought a Roman slave, 52.
 Story of the testimony of John the Physician, 50.
 Story of Theodore, a merchant, 52.
 Strategem, 96.

Studia Syriaca, by I. E. Rahmani, 79.
 Sunday, 6th, 7th, and 8th after Pentecost, 2.
 Sunday of All Saints, 16.
 Sunday of the Pharisee and the Publican, 16.
 Suriel, 57.
 Synaxarium, 11.
 Synaxarium, Coptic-Arabic, 13.
 Synaxarium of the Greek Orthodox Church, 12.
 Syria, 17.
 Syriac text of the Psalter, 5.

T.

Tages, 96.
 Tālūt, 5.
 Telaginus, 96.
 Telmessus of Lycia, 96.
 Temptations, 87.
 Testimony, 50.
 Tests of manliness, 96.
 Theano, the Pythagorean, 96.
 Thelalius, the son of the carpenter, 49.
 Theodore, 30, 54.
 Theodore, a merchant from Constantinople, 52.
 Theodore (Studita), 30.
 Theodosius, the monk, 30.
 Theodosius, the Younger, 86.
 Theology, 19-35, 39, 71, 85, 87, 89.
 Theophilus, 40.
 Thomas, priest, 94.
 Thorny bushes, 91.
 Tiberius Cæsar, 81.
 Tischendorf, C., 79.
 Transfiguration, 32, 66.
 Translation of the body of the Patriarch Joseph, son of Jacob, 52.
 Translation of the body of St. Jacob, 14.

Translation of the body of St. Lazarus, 11.
 Treatise, Christological, 20.
Treatise, by Dorotheus, 32.
 Trials, 96.
Trisagion, 14.
Τροπάια, 41.
 Twins, 90.

U.

'*Ūnitha*, 88.

V.

Vanity of the world, 56.
 Viper, 91.
 Virgin, 16, 18, 20, 21, 59, 63, 66, 72.
 Virgin Mary, 55.
 Vision of Carpus, 42.
 Visit of St. Paul to Athens, 51.
 Visitation of the Virgin, 63.
 Vixen, 96.

W.

Waqf, 3, 9, 25, 26, 32, 38, 53, 58, 72.
 Wearing-apparel of the priest, 31.
 Wednesday, 2.
 Works, good, 20.

X.

Xystus of Rome, 85.

Z.

Zabūr, 5.
 Zacharias, 63.
 Zajaliyāt, 34.
 Zodiac, 44.
 Zoology, 89.

SUBJECT INDEX

This Subject Index does not claim to be complete; it is only intended to help the user in finding the material to which the General Index does not refer. In some cases it was necessary to index the same item twice. The Subject Index omits all names of persons, races, places, countries, etc., which are to be found in the General Index.

The figures after the entries show the numbers of the Manuscripts. Titles of books are only mentioned when they are given by Dr. Mingana in transcription or translation. Syriac types are consequently avoided. The form of names, etc., is that which was chosen by Dr. Mingana. Titles are given in italics.

- | | | |
|--|--|--|
| <p style="text-align: center;">A</p> <p>Absolution, 207 A; 345 D, I; 611 H.</p> <p>Accounts, 592.</p> <p>Accusations of the Jews against Christ, 4 F.</p> <p><i>Acta Pilati</i>, 639.</p> <p>Acts and Canons of the Council of Chalcedon, 586 C.</p> <p>Acts and Canons of the Council of Constantinople, 586 E.</p> <p>Acts and Canons of the Council of Nicea, 271 O, P, Q, T; 586 A.</p> <p>Acts and Canons of the Synod of Antioch, 586 C.</p> <p>Acts and Canons of the Synod of Gangra, 585 B.</p> <p>Acts and Canons, Synodical, 586, 587.</p> <p>Acts and fourteen Canons of the Second Council of Neo-Caesarea (Carthage), 271 L.</p> <p>Acts of the Council of Ancyra in Galatia, 8 B.</p> <p>Acts of the Council of Antioch, 271 N.</p> <p>Acts of the Council of Carthage, 8 I.</p> <p>Act of the Council of Ephesus, 8 ii.</p> <p>Acts of the Second Council of Ephesus, 580 A, C, D, F.</p> <p>Acts of the Council of Gangra, 271 M.</p> | <p>Acts of the Council of Nicea, 8 A.</p> <p>Acts of Virtues, 109 C.</p> <p>Admonitions, 71 Z; 138 A; 369 hh; 402 B; 504 E; 601 B; 656.</p> <p><i>Admonitions</i>, by Abraham Neth-prāya, 403 Z; 601 B.</p> <p><i>Admonitions</i>, by Evagrius, 68 M.</p> <p>Adultery, 4 Q.</p> <p>Advices, 49 O; 82 J; 92 N; 182 I; 190 F, G, O; 336 C; 369 dd, ee; 600 J, L, M; 601 B.</p> <p>Age, old, and youth, 465 I.</p> <p><i>Al-Ājurrūmiyah</i>, by aṣ-Ṣanhājī, 226; 395.</p> <p>Alchemy, 360.</p> <p>Alms, 4 P; 465 F; 597 D.</p> <p>Alphabet (see also <i>Letters</i>), 113; 424 D; 113 E.</p> <p>Amulets, 316, 583.</p> <p><i>Analytica Priora</i>, by Aristotle, 44 F, G.</p> <p><i>Anaphora</i>, by Abraham Naḥshir-thāna, 231 B.</p> <p><i>Anaphora</i>, by Dionysius Barṣalibi, 231 A.</p> <p>Anathema, 180 B; 184 M.</p> <p><i>Anathemas</i>, by Cyril of Alexandria, 4 S; 180 C.</p> <p>Anatomy, 138 aa; 251 ll; 365 H; 445 C.</p> <p>Anecdotes, 190 H; 331 D; 369 J; 446 L; 453 E; 460 P; 502 K; 620 A.</p> | <p>Angels, 71 J; 100 A; 324; 352 A; 476 A.</p> <p>Annunciation, 39 O; 77 K; 144 B; 188; 403 R; 450 A, B, C; 545 B; 607 K, L.</p> <p>Answer to heretics, 480 tt.</p> <p>Anti-Christ, 55 A; 197 D; 598 C, D.</p> <p><i>Antiphonies</i> of Severus of Antioch, translated from Greek into Syriac by Paul of Tella, 600 J.</p> <p>Apocalypse, 240 J.</p> <p>Apocryphical works, 441 A, D; 460 M.</p> <p>Apology of the Nestorian Faith, 47, Y, aa.</p> <p>Apology of West Syrian Church, 292 C.</p> <p>Apostles, twelve, 460 C.</p> <p>Apples made of six different metals, 514 N.</p> <p><i>Arabian Nights</i>, 146 H, hh.</p> <p>Ark, Noah's, 4 ee; 108 C.</p> <p>Armenian Language, 450; 520 C.</p> <p><i>Armonia</i>, by Jacob bar Shikko of Barṭille, 501 F.</p> <p><i>Armour of Faith</i>, by Basil Shim'un of Ṭur 'Abdih, 116; 139 A; 290; 608 B.</p> <p>Art, 75, 480 D.</p> <p>Ascension, 3 B; 600 K, M.</p> <p><i>Ascent of the Mind, The</i>, Abul-Ma'āni 'Azīz b. Subhā, 79 B; 616 A.</p> |
|--|--|--|

Ascent of the Mind, by Barhebræus
306 B.
Asceticism, 97 I; 101 B.
Ash Wednesday, 611 A.
Assumption, 5 D; 48 D; 114 C;
501 A.
Astrology (see also *Horoscope*), 1
A; 45 N; 170 A; 191; 266;
281; 311; 341 A, B, C; 376;
387 I; 519 B; 556 A; 597 B.
Astronomy, 71 J, R; 96 D; 161
F, G, H; 165 A, B, C; 173;
191 B, C; 211; 266; 306 B;
311; 480 dd; 519 B; 556 A;
559 D; 581 C, D; 597 B;
604 H.
Attributes of God, 18 A; 588 B.
Auṣar Rāzé, by Barhebræus (ex-
tracts), 38 D.
Avoidance of hell, 182 D.
Avoidance of sin, 464 C.

B

- Balance of the Time*, by J. E.
Nieremberg, S.J., 111.
Baptism, 4 J; 4 R; 4 Y; 4 aa;
8 bb; 8 ll; 11 E; 16 B; 47 kk;
56; 55 A; 155 B; 170 A;
195 B; 215 D; 342 D; 380 A;
566 B, C, D; 587 H; 604 J;
611 C.
Basāliké, 102 D.
Bā'ūtha, 28 C, D, E, F, I; 130 I,
J, K; 149 G; 214 K, L.
Bā'wātha, by St. Ephrem and
by Jacob of Serug, 245.
Beatitudes, 83 K, 284 B.
Beginning of Words, by John of
Phenek (bar Penkāyé), 179.
Beliefs, Christological, of the West
Syrian Church, 95 D.
Benediction, 611 D; 604 R.
Benedictions, 3 A.
Betrayal, 403 H.
Bible. See also *Old Testament*
and *New Testament*.
Book of Excerpts, probably by
Philoxenus of Mebbug, 105 W.
Bible—(cont.)
Commentaries by Barhebræus.
see *Storehouse of Sacraments*
or *Horreum Mysteriorum*.
Commentary, by John Chrysos-
tom, quotations, 4 Q; 8 kk;
69; 331 A, G; 344 D; 481 A;
513.
Commentary on the Lessons of
the East Syrian Church,
216.
Contradictory passages of the
Old and New Testament,
105 aa; 480 ss.
Explanation of Biblical ques-
tions, 460 E, G, H.
Explanation of words, 108 A;
206 C, D.
Lessons, 163 B.
Number of the Syriac transla-
tions of the Bible and the
history of each one of them,
178 K.
Number of words, 424 E.
Prophecies concerning Christ
and His Divinity, 174 D.
Questions, six anonymous Bib-
lical, 369 I.
Questions, various, and answers,
132 B.
Quotations, Biblical, 79 D.
Bird, The, by John bar Ma'dani,
6 H; 44 H; 178 B; 331 Q;
392 F; 446 S; 471 E.
Birth of John the Baptist, 450 D;
545 B.
Blasphemy, 14.
Blessing, 611 I, J.
Body, 32 E; 47 tt; 105 W.
Book of 'Abdīsho', by Īsho' bar
Ibrāhim, 144 B.
Book of the Bee, by Solomon of
Baṣrah, 93.
Book of the Beloved Mary, 110 A.
Book of the Causes, 566 L.
Book of the Causes of the Feasts,
195.
Book of Centuries, by Elijah of
Anbar, 31; 51 U; 165 A;
579 A; 581 B.
Book of Chapters, by Rabban
Shim'ūn of Mar Īsho', 18 A.
Book of Confession (*Mysterious*
Canon), 138 V.
Book of the Councils, by Severus
Ibn al-Mukaffa', see *History of*
the Councils.
Book of Definitions, by Michael
Bādhūka, 547 C.
Book of the Dove, by Barhebræus,
164 A; 189 C; 190 E; 234 F;
286 A; 314 A; 348 A; 392 A.
Book of Ethics, by Barhebræus,
156 A; 158 A; 273; 460 J;
467 A; 468.
Book of Excerpts, probably by
Philoxenus of Mebbug, see *Bible*.
Book of Faith and Unity, by
Simon Redhipa, 544.
Book of Governors, by Thomas of
Marga, 47 X.
Book of Hierotheus, edition and
commentary upon, by Barhe-
bræus, 99; 157.
Book of Hours, of the East Syrian
Uniate, 134.
Book of Illumination, by Peter (or
Severus) al-Jamīl, see *al-Ishrāk*.
Book of the Interpreter, The, by
Elijah of Nisibin, see *Interpreter,*
The.
Book of the Invocations to the
Virgin, 359 B.
Book of the Knowledge of Truth,
581 A.
Book of the Laughable Stories, by
Barhebræus, 150 A; 550.
Book of Life (*Diptychs of the*
West Syrians, 3 I; 172.
Book of Lives of Saints, 449.
Book of the Miracles of the Virgin
Mary, 133 C.
Book of Monks, 541 B.
Book of the Monks, extracts,
604 B.
Book of Paradise of Eden, by
'Abdīsho' of Nisibin, see
Paradise of Eden.
Book of the Pearl, by 'Abdīsho' of
Nisibin, see *Pearl*.

Book of Prayers for the West Syrians, 397.
Book of Prayers of the West Syrian Uniats, 175, 205.
Book of the Pupils, by Barhebraeus, see *Pupils of the Eyes*.
Book of Questions, by St. Simon Cephas, or St. Peter, 604 F.
Book of Rays, by Barhebraeus, 15; 34; 324; 342 G; 415 A; 476 A.
Book of the Roses of Paradise, Excerpt, 331 D.
Book of Scholion, by Theodore bar Kōni, 108 P.
Book of Selections, 360.
Book of the Sessions, see Old Testament.
Book of the Seven Hours, 426.
Book of Treasures, by Jacob of Barṭilla, 100 A; 349.
Book of Treasures, by Job of Edessa, 559 D.
Book of the Youth of the Mind, by Barhebraeus, 164 B.
Book on the Faith, by Theodore of Mopsuestia, 561 A.
Book on the Sacrament, by Theodore of Mopsuestia, 561 B.
Botany, 338 C; 599.
Breviary, East Syrian, 78 B; 488 E; 512; 542 A.
Breviary, Melchite, 657; 659.
Breviary, West Syrian, 245; 251 M; 305; 456; 578.
Breviary, West Syrian Uniats, 203, 205, 398.
Burial, 503 B.
Burial of Mary, 48 C.
Burial of the Virgin, 39 K.
Burial-service for the laymen in the West Syrian Church, 96 A.

C

Calendar, 1 C; 46 A; 51 B; 89 C; 106 E; 113 D; 186 D; 191 A, B; 242 I; 277 C, D; 398 B; 404 G; 424 G; 521 J; 604 U.
Calendar, ecclesiastical, by Dioscorus of Alexandrien, 89 C.
Candlestick of the Sanctuary (Menārath Kudhshé, or Foundation), by Barhebraeus, 27; 89 A; 161 M (Arabic translation); 208 A; 269 (Arabic translation); 405 B; 521 I; 595.
Canon, The Mysterious, see *Book of Confession*.
Canons (including Canons of the Apostles and the Fathers), 1 B; 4 A; 8 T-Z; 32 A; 35 A; 51 K; 95 N; 121 A, D, E, G, J, K; 138 Q; 240 H; 271; 295 M; 299 F; 345 A, B, C, F, H; 476 B; 479 B; 522 A, B; 547 E; 582; 586; 587 F; 611 C.
Canons, Greek, of the West Syrian Church, 294 A.
Canons, monastic, 47 bb, cc; 121 H, I; 586 S, T.
Canons of Clement of Rome, 121 D, E; 271 D, F, G, I; 453 A.
Canons of Rabbūla of Edessa, 8 S.
Canons of the Council of Ancyra of Galatia, 271 K; 453 A.
Canons of the Council of Antioch, 8 E; 271 N; 586 C.
Canons of the Council of Chalcedon, 8 K.
Canons of the Council of Constantinople, 8 G; 271 R, S; 586 E.
Canons of the Council of Ephesus, 8 H.
Canons of the Council of Gangra, 8 D; 271 M; 586 B.
Canons of the Council of Laodicea in Phrygia, 8 F; 586 D.
Canons of the Council of Neo-Caesarea (= Council of Carthage), 8 C; 271 L.
Canons of the Council of Nicea, 47 K, W, k; 271 O, P, Q, R, T; 453 A; 564 R; 586 A.
Canons of the School of Nisibin, 47 dd; 586 U.
Canons of the Synod of Laodicea, 586 D.
Canons, the ten, of Eusebius, 105 A; 105 J (Commentary by Dionysius Barṣalibi); 124 C; 154 C; 332 B; 480 L, M.
Canons, penitential, by Dionysius Barṣalibi, 234 B, C, D; 331 K; 345 D, G, H, I, J.
Canons, Synodical, 138 Q; 246 A; 453 A; 503 B.
Canticles (Canons, see also Hymns), 14; 51 S; 72; 81 I; 92 H; 229; 235; 236 B; 284 A, B; 393 B; 428 A, B; 438 A, D; 507 A, B; 529 G; 537.
Capita Scientiæ, by Evagrius, 601 N.
Capita Scientiæ, by Evagrius, Commentary by Bābai the Great, 569 B.
Capita Scientiæ, by Rabban Aphnimāran, 108 N.
Capita of Theory, 18 E.
Catalogue, by 'Abdisho' of Nisibin ("Catalogue of Ebedjesu"), 36 B; 212 C; 568 B.
Catechism, Chaldean, 519 E.
Catechism, Roman Catholic (Uniats), 51 T; 80 L; 203 B, E; 259 B.
Catechism, West Syrian, 155 I; 314 B.
Categories of Aristotle, 84 B; 161 P; 337 E; 472 B (Commentary); 472 B; 480 Q; 481 D, E; 606 B, C (Commentary).
Categories, Ten, by Isho'bokht of Rewardashir, 547 F.
Catena Patrum, 69.
Cathismata of the West Syrian Church, 155 I; 241 A; 311 B.
Catholic Church, 139 A.
Cause of Causes or *Causa Causarum*, 58 B; 136; 211; 581 A; 588 A.
Causes for the removal of tediousness, by Ishāk ibn Jubair (Timothy Isaac of Am ed), 268 A.

- Cave of Treasures* (by St. Ephrem?), 11 D; 32 G; 92 K; 111 D; 133 A; 258 C; 355 A; 460 O; 511; 567 B; 588 A.
- Centuries*, by Evagrius, 47 gg; 91; 99; 644.
- Certificate, 196.
- Chalice, 604 N, O.
- Chariot of Intellectual Mysteries, The*, by Basil Shim'un at Tūrāni, 143; 276; 308 A.
- Charms, 77 A; 341 A; 583.
- Chastity, 494 B.
- Chemistry, 211; 581 A.
- Cherubs, 55 C; 461 A; 462 B.
- Chrism, Holy, 112 C; 215 C; 225 N; 546 B.
- Christology, 69; 105 C, T; 255 A; 365 E; 414 B; 480 mm.
- Chronicle*, anonymous, 47 Z; 586 R.
- Chronicon Syriacum*, by Barhebræus (extracts), 149 B.
- Chronology, 4 jj; 11 G; 42 B; 47 bbb, ccc; 71 M; 96 D; 106 A, B; 138 Y; 145 C, D; 152 E; 161 L; 173; 206 A; 213 A; 292 A, B; 318 A, B; 321 C; 331 L; 342 I; 363 B; 367 H; 372 C; 376; 436 A; 453 A; 460 F; 470; 496 C; 520 D; 556 A, H; 557; 589 A, B, C.
- Chronology*, by 'Abdīsho' of Nisibin, 212 F.
- Chronology*, by Eusebius of Cæsarea, 589 B.
- Church and Priesthood, 55 A.
- Church and the dove, 545 B.
- Circumcision of Our Lord, 450 I.
- Claims of the Pope of Rome, 344 F, G.
- Climates, seven, 161 J; 342 O.
- Colophon, 480 V.
- Coming of Christ, 88 F; 481 B.
- Commandments, 29 C; 82 I; 83 B; 84 C; 480 kk, nn, oo; 523 A; 600 K.
- Commemoration of Saints, 20 G, H; 39 O; 195 I.
- Commentaries, see titles of separate works.
- Commentary upon the Works of Pseudo-Dionysius*, by Dionysius Baršalibi, 539.
- Commentary upon the work of Creation*, 92 J.
- Commerce of Commerce*, by Barhebræus, 44 P; 101 A; 309; 530.
- Communion, 142 A; 186 A; 446 N; 466 E; 587 G.
- Compendium of Christian Perfection*, 168 A.
- Condolence, 465 J.
- Conduct, Christian, 240 I.
- Confession, 95 O; 127 A; 138 A; 142 A; 259 A; 299 F; 304; 377 E; 403 L; 445 G; 446 H.
- Confession of Faith of the Nestorians*, by 'Abdīsho' of Nisibin, 212 D.
- Confusion of tongues, 600 L.
- Conjugation of verbs, 238 A.
- Conscience, 386 B.
- Consecration of the Church, 39 O; 55 A; 607 D, E.
- Consecration of water, 604 K.
- Construction of heaven and earth, 445 D.
- Construction of the human body, 610 B.
- Controversial Works, General*, 4 Y; 56; 95; 370 A; 379 B; 406 A; 608 B.
- Controversial Works*, by Dionysius Baršalibi, 4 gg; 89 F, G, H; 215 G, H, I, J, L, M; 295 B; 347; 369 O; 424; 549 K.
- Controversial Works*, by George al-Ḥalabi, 344.
- Controversial Works*, by Peter of Melij, see *al-Ishrāk*.
- Controversy between Muslims and Shim'un of Tūr 'Abdīn, 190 A; 444 B.
- Conversion, 520 E.
- Correspondence, 4 D, E; 47 M.
- Councils (including Synods, see also *Acts and Canons*), 4 T; 37 B; 47; 95 I; 120 F; 121 A, C, D.
- Council of Carthage, 586 F.
- Council of Chalcedon, 4 T, U; 69; 95 J; 344 E; 521 G; 580 F.
- Council of Constantinople, 47 C, E, G; 271 R; 580 G.
- Council of Ephesus, 180 C; 514 L; 580 F.
- Council of Galatia, 453 A.
- Council of Gangra, 37 C; 47 D.
- Council of Nicea, 8 B; 47 B; 255 A; 273 R; 453 A; 481 A; 507 B; 561 A; 563 N.
- Council of Sardica, 80.
- Council of Seleucia and Ctesiphon, 8 U.
- Country of darkness, 562 T.
- Cream of Sciences*, by Barhebræus, 310 B; 326.
- Cream of Wisdom*, by Barhebræus, 23; 460 K (Quotations).
- Creation, 4 CC; 9 C; 55 A; 65 A, C; 67 B; 92 K; 331 O; 392 H; 462 B; 511; 601 V; 652.
- Creed (see also *Profession of Faith*), Athanasian, 203 C, E.
- Creed, Nicene, 284 B; 393 B; 423 I.
- Creed of the Council of Constantinople, 47 C.
- Cross, holy, 3 B; 20 J; 28 K; 130 E; 215 B; 314 E; 453 D; 598 K, L; 600 F, G.
- Cross, sign of, 161 B.
- Crucifixion, 140; 144 B; 545 K.

D

- Dadyarestarsiyānus*, 108 A.
- Day of Resurrection, 4 Z; 218 A; 251 I; 403 J.
- De æquilitteris*, by Barhebræus, 187 B; 241 C; 307 B; 325 B; 336 B; 373 B; 424 A; 472 A; 565 A.
- De æquilitteris*, by Elijah of Nisibin, 340 G; 434 A.

- De cœlesti Hierarchia*, by Pseudo-Dionysius the Areopagite, 24 F ; 167.
De contemnendis mundi vanitatibus, by Didacus Stella, 233.
De divinis Nominibus, by Pseudo-Dionysius the Areopagite, 24 F ; 167.
De ecclesiastica Hierarchia, by Pseudo-Dionysius the Areopagite, 24 F ; 167.
De mystica Theologia, by Pseudo-Dionysius the Areopagite, 24 F ; 167.
De Unione, by Bābai the Great, 209 ; 569 A.
 Dead, the, 251 Y ; 338 G ; 409 C, E.
 Death, 39 D ; 401 F ; 446 jī ; 464 D, H, M ; 465 F ; 494 M ; 521 C ; 588 F.
 Death and burial of the Virgin, 560 E.
 Death of Alexander, 47 aaa.
 Death of the Apostles, 186 C.
 Death of John, the Evangelist, 40 H.
 Death of the Virgin, 39 J ; 48 D.
Death of the Virgin, 5 C, D, G.
 Deceitfulness of Satan, 225 U.
 Decollation of John the Baptist, 450 L.
 Demon of blasphemy, 409 D.
 Demons, 22 Q, R ; 68 J, L ; 71 U ; 232 G ; 324 ; 476 A.
 Descent of Our Lord into Hades, 461 B.
 Destruction of Jerusalem, 514 A.
 Devotion, 584 C ; 110 A ; 138 A ; 403 L ; 438.
 Diagrams, astronomical and astrological, 597 B.
Dialogues, The, by Jacob bar Shikko of Bartilla, 16 D ; 75 ; 340 B, D ; 371 ; 547 B.
Diatessaron, 57 ; 586 O.
Dictionary, Syriac-Arabic, 610 C.
Dictionary, Syriac-Arabic, by Ḥasan bar Bahlūl, 62 ; 249 B ; 396 A ; 571.
Dictionary, Syriac-Arabic, by Ḥsho' bar 'Alī, 474.
Didascalia Apostolorum (The Teaching of the Twelve Apostles), 4 A ; 12 a ; 183 K (quotations) ; 271 ; 271 B, H ; 453 A ; 597 D.
 Dioceses of the West Syrian Church, enumeration, 161 O.
Diptychs of the East Syrians, 564 I.
Diptychs of the West Syrian Church, 3 I ; 172.
 Disciples, Seventy, 460 C.
 Discourses (anonymous), 295 C ; 401 A ; 564 E.
 Discourse by Abbot Mark, 588 H.
 Discourse by Abbot Samuel, 232 B.
 Discourse by Ignatius of Cyprus, 186 F.
 Discourse by John Chrysostom, 186 A ; 401 C.
Discourse on St. Mark, by Severius of Nastūrah, 446 ee.
 Discourse on the Virgin, 73 B ; 562 B.
 Discourses, consolatory, 163 A.
 Discourses, Lenten, West Syrian, 464 ; 465.
 Discussion between Nestorian Patriarch, Timothy I, and the Caliph Māhdi, 17 A.
 Discussion between a Muslim and a monk, 184 T.
 Discussion, public, 344 B, C.
Divine Wisdom, by Barhebræus, see *Wisdom, Divine*.
 Divinity of Christ, 144 A.
 Divisions, philosophical, 59 E.
 Divisions of prophecy, 424 D.
 Doctrine, Christian, 71 I.
 Doctrine, Christological, of the West Syrians, 460 B.
 Doctrines of the Church of Rome, 116.
 Doctrine, outer, 518 B.
 Dog, 22 S.
 Dogmas, Christian, 95 N.
 Dots, grammatical, 424 B, C.
 Dreams, 225 P ; 559 F.
 Duriktha of the Virgin, 567 F.
Durrāsha, by Elijah of Anbar, see *Book of Centuries*.
 Duties of the confessor, 109 A.
 Dying, the, 466 A.
- E
- Ears of corn, 501 B, C.
 Easter Sunday, 545 E.
 Eclipse of the sun, 71 R.
 Economy of Christ, 84 C ; 480 F.
 Economy, Divine, 20 J ; 57 ; 67 G ; 78 K ; 130 E ; 152 A ; 480 A ; 505 B ; 514 I ; 522 D.
 Elegy, 369 Y.
 Elements, Eucharistic, 566 A.
 Elements, four, 559 E.
 Elevation of the See of Seleucia and Ctesiphon to the dignity of a Patriarchate, 70 B.
 Encyclopædia, 211 ; 581 A.
Encyclopædia, theological, by Barhebræus, see *Book of Rays*.
 End of the World, 26 J, K ; 32 D ; 56 ; 324 ; 465 A, H ; 466 C, D, F, H, J ; 476 A ; 598 E.
 Engagement, 76.
Enlightenment of Beginners, by Timothy Isaac of Amed (Ishāk ibn Jubair), 74 A ; 160 ; 323 ; 335 ; 342 K ; 479 A ; 498 A.
 Enumeration of countries in which each Apostle preached, 121 C.
 Entry of Alexander the Great into the "country of darkness," 263 E ; 562 T.
 Epiphany, 39 O ; 214 D.
Epistles of Clement of Rome, 4 B ; 480 gg, hh.
 Essence of God, 55 A.
 Establishment of the Church, 271 F.
 Eternity of the Father, 223 E.
 Eternity of the torments in Hell, 108 F, G.
 Ethics, 70 B ; 156 A ; 158 A ; 190 F, G, R ; 208 B ; 240 I ; 250 A ; 273 E ; 289 B ; 353 ; 373 C ; 460 J ; 467 A ; 468 ; 488 A ; 493 A ; 559 G ; 566 N, Z.

Ethic, by Elijah of Nisibin, 220 F ; 289 B ; 353.
 Eucharist, 4 Y, Z, aa ; 56 ; 111 E ; 112 C ; 144 B ; 215 E ; 225 K ; 403 F ; 545 K ; 587 H.
Eulogy, by Barhebræus, 156 B, C.
Eulogy of John the Baptist, 225 R.
Eulogy of St. Basil, 184 J.
 Evangelisation of the world by the Apostles, 212 E.
 Evangelisation of Jews and pagans, 121 B.
 Events, Christological, 95 K.
 Events, historical, 588 E.
 Examination of conscience according to the Roman Church, 297 C.
 Excerpts of the holy Fathers, 49.
 Exhortations, 35 A ; 49 I ; 86 S ; 92 F, L ; 105 R ; 127 F ; 223 H ; 225 I ; 410 A, D, H.
Exhortation to Priesthood, by Ignatius of Antioch, 223 D ; 225 I ; 591.
 Existence and nature of God, 65 A.
 Exorcism of the demons, 109 B.
 Exorcism, ritual of, 377 D.
 Explanation of theological and philosophical subjects, 108 N.
 Explanation of West Syrian Liturgy, 342 A.
 Extracts from John Chrysostom and Basil of Caesarea, 331 G.
 Extreme Unction, rite, 377 B.

F

Fabric, The Metrical, by John bar Zu'bi, 50 A ; 84 C.
 Faith, 4 Y ; 37 C ; 79 C ; 105 U ; 189 B ; 190 J, N ; 215 B ; 225 T ; 481 G ; 514 S ; 520 B ; 607 B.
 Faithfulness of a dog, 71 Q.
 Fasting, 82 G ; 464 B, C ; 465 A, K.
 Fast of the Virgin, 225 E.
 Feast of the Ascension, 195 J.
 Feast of the Epiphany, 195 C.

Feast of the Nativity, 195 A.
 Feast of the Passover, 545 I.
 Feast of the Resurrection, 195 H.
 Feast of the Virgin, 195 B.
 Festival of the Nativity, 542 B.
 Festivals, 3 B ; 20 G ; 53 C ; 130 D.
 Fight of the demons, 138.
 Fight of Our Lord with Satan, 188.
 Fire from heaven, 566 P.
 Firmament, 71 R.
 Flight into Egypt, 39 H.
 Flood, 55 A.
Flower of Sciences, The, by Jacob Keṭarblāya, 113 A ; 117 ; 340 A.
 Forgiveness of sins, 16 A ; 548 D.
 Forms of Letters, 16 D.
Foundation, by Barhebræus, see *Candlestick of the Sanctuary*.
 Foundation of Schools, 547 G.
 Foundations of the spiritual house of man, 251 P.
 Fraternity of St. Moses the Abbyssinian, 190 U, W.
 Freewill, 324 ; 476 A.
 Friday of Gold, 195 L.
 Function of angels, 92 K.

G

Garb, monastic, 68 K.
Garden of Pleasures, The, by "The interpreter of the Turks," 216.
 Garments of monks, 4 jj.
Genealogies, by Mūshé Karkhaya, 148 A.
 Genealogy, 163 P ; 342 J ; 480 W.
 Genealogy from Adam to Christ, 308 B ; 496 C.
 Genealogy of Christ, 332 C, D, E ; 480 R ; 540 B.
 Genuflexions, 564 O.
 Geography, 89 A, B ; 139 C ; 161 H, J ; 183 M ; 342 O ; 445 D ; 480 bb.
 Geomany, 298 G.
Gloria in excelsis, 83 J ; 155 G ; 284 B ; 393 B ; 423 H.

Glorification of God, 188.
 Gluttony, 284 D.
 Godhead, 464 A ; 601 V.
 Good and Evil, 87 B.
 Good Friday, 112 B.
 Grace, Divine, 47 rr ; 601 S.
 Grace of God, 330 F.
 Grammar, 2 ; 15 ; 29 G ; 38 B, G, I ; 47 X, ww, xx ; 71 aa ; 74 ; 75 ; 80 C ; 89 I ; 92 F ; 94 A, B, D, E, F, G, H ; 104 ; 108 A, L, M, R ; 113 A ; 115 B ; 117 ; 120 ; 160 ; 162 ; 169 A ; 218 B ; 226 ; 238 A ; 241 B, C ; 249 A, C ; 307 A, B ; 323 ; 325 ; 327 ; 335 ; 336 A, B ; 337 ; 339 B, C ; 340 A, B, C, D, E, F, G ; 342 K ; 369 ii, jj ; 373 A, B ; 395 ; 419 ; 424 A, B, C ; 472 A ; 475 B ; 479 A ; 498 A ; 501 F, G, H, I, J, K, L ; 509 ; 510 ; 538 ; 573 ; 614.
Grammar, Metrical (Ma'alta), by Barhebræus, 33 A ; 169 A ; 187 A ; 241 B ; 307 A ; 325 A ; 336 A ; 373 A ; 424 A ; 472 A ; 501 L ; 565 A.
Grammar, Prose (Ṣimḥé), by Barhebræus, 15 ; 115 B ; 249 A ; 327 ; 419 ; 501 G, J.
Grammar, by Jacob of Edessa, 104 B.
Grammar, by John bar Zu'bi, 47 xx ; 94 B ; 120 ; 510.
Grammar, by Thomas the deacon and grammarian, 104 C.
Grammatical Treatise, by Elijah of Nisibin, 94 A.
Grammatical Treatises, by Jacob of Edessa, 104 A ; 424 B.
 Greatness of the Cross, 604 C.

H

Hardships of strangers, 494 C.
 Harklean Version, 10 ; 16 D ; 42 ; 105 N, Q ; 113 A ; 124 A, D ; 176 B ; 339 D ; 358 ; 362 ; 480 M, T, Z ; 497 ; 525.

Heaven, 4 R ; 232 A ; 466 D, J ; 494 M.
 Hell, 232 A ; 466 D, J ; 494.
 Heresies, 50 B.
 Heresy of Eutyches, 47 I.
 Heretics, 4 T ; 47 T ; 67 C.
Hexæmeron, 65 A ; 133 A ; 150 C ; 197 A ; 258 A, B ; 268 C.
 Hierarchies of the Angels, 475 C.
 Hierarchy, Celestial, 56, 539.
 Hierarchy, Ecclesiastical, 56, 539.
Hierarchy of the Angels, by Mūshé bar Kephad, 9 D.
 History of persons, e.g. saints, bishops, etc. See *General Index* of the single volumes, s.v. *History and Story*.
 History, 7 B.
 History, Græco-Roman, 662.
 History, natural, 101 A ; 559 D.
History of the Apostles and disciples of Christ, by Eusebius of Cæsarea, 108 I ; 148 E ; 540 B.
History of the Confessors in Palestine, by Eusebius of Cæsarea (extracts), 150 E.
History of the Councils, by Severus Ibn al-Mukaffa', 95 M ; 174 C ; 370 B ; 399 C ; 457 B ; 514 M.
 History of the Councils, 4 T ; 95 I ; 180 A ; 184 O ; 514 K ; 580 H.
 History of the East Syrian Church, 71 G.
History, the Ecclesiastical, by Barhebræus, 61 A ; 71 G (Quotations) ; 174 E (Appendix by his brother Barṣauma), 192 A, B ; 585 A.
History of the Egyptian Fathers of the Desert (abridged), by Palladius, and commentary upon it, by Philoxenus of Mebberg, 174 E ; fourth part only, 370 C.
 History of the Elevation of the See of Seleucia and Ctesiphon, etc., 70 B ; 441 E ; 586 I.
 History of the Indian Mission, 11 H.

History of the Jews, 92 K ; 441 A ; 511.
History of the Martyred Prophets and Apostles, by Epiphanius, 424 F.
 History of the principal personages, 531 A.
History of Rome, by Diocles Peparethius, 71 O ; 369 K.
History of St. Macarius, by Abbot Serapion, 21 N.
 History of the world, 70 A.
 Homilies (anonymous), 82 D, G ; 88 A ; 95 T ; 110 C ; 127 C ; 250 O ; 367 I ; 461 B.
 Homilies of Fathers, Saints, etc., see *General Index* of the single volumes s.v. of the author.
 Homonyms, 131 E.
Horologium of the Melchite Church, 618.
 Horoscope, 43 ; 77 N ; 170 A, B ; 341 A, B ; 376 ; 381 ; 436 B ; 444 A.
Horreum Mysteriorum, by Barhebræus, see *Storehouse of Sacraments*.
 Horticulture, 599.
 Host, consecrated, 225 A.
 Hours, propitious and unpropitious, 460 D.
House of Treasure, 565 B.
Huddāyē, by Barhebræus, see *Nomocanon*.
Hudhra, 512.
 Humility, 49 F.
 Humours of the body, 594 C.
 Ḥussāya of the ten virgins, 268 D.
 Ḥussāyē, 39 N ; 515 A ; 534 F ; 607 A.
 Ḥussāyē of the West Syrian Church, 39 A ; 183 J ; 414 E.
 Ḥuttāma, 298 G ; 338 F ; 443 A ; 496 B ; 515 Q.
 Hydrophobia, canine, 559 C.
 Hymns, 51 D ; 73 F ; 80 A ; 82 C ; 115 A ; 127 B ; 169 C ; 184 A, I ; 207 C ; 251 B, V ; 260 A ; 293 B ; 387 G ; 413 C ; 514 C ; 520 C ; 567 F.

I

Ignorance, 480 C.
'Ilal li-daf' al-malal, by Ishāk ibn Jubair (Timothy Isaac of Amed), see *Causes for the removal of tediousness*.
Illumination, by Peter of Melij (or Severus) al-Jamīl, see *al-Ishrāk*.
 Impediments to Marriage, 567 E ; 586 bb.
 Incarnation, 50 A ; 100 A ; 105 G ; 140 ; 161 B ; 209 ; 223 ; 324 ; 344 D ; 414 B ; 449 E ; 476 A ; 480 A, W ; 481 A ; 518 C ; 544 ; 549 I ; 569 A ; 607 B.
 Incomprehensibility of God, 71 N ; 480 E.
 Indulgence, 110 E, F.
 Inheritance, 586 bb ; 587 J, K, L.
 Ink, 77 B ; 314 C ; 466 N.
 Intercourse, carnal, 514 O.
Interpreter, The, by Elijah of Nisibin, 95 T ; 340 F ; 434 A ; 469.
 Invention of the Holy Cross, 67 F.
 Invocations, 175 E ; 176 D, E, F.
Isagoge, by Barhebræus, 44 A.
Isagoge, and Commentary upon, by Joseph II, Patriarch, 433 B, C.
Isagoge, by Porphyry, 84 A ; 606 A.
Isagoge, by Porphyry, and Commentary by Patriarch Joseph II of Tell-Kaiphé, 433 B, C.
al-Ishrāk, by Peter (or Severus) al-Jamīl of Melij, 32 B ; 95 G, K, L ; 174 A ; 370 A ; 399 A ; 457 A.
 Islam, 50 C ; 89 G ; 215 G ; 347 A ; 431 B.
 'Itré, 39 A.

J

Judgment, last, 26 A ; 251 I ; 464 H ; 466 C ; 601 V.
 Jurisprudence, 47 ii, jj.
 Justification, 604 K.

K

Ḳālê, 163 C; 184 C; 251 M;
291 A; 389 A; 413 A; 421 A.
Ḳalīlah wa-Dimnah, Arabic trans-
lation by Ibn al-Muḳaffa', 127 J.
Ḳanōné, 389 A; 564 T.
Ḳārūzwātha, 25; 428 C; 604 J.
Ḳaṣīdah, 438 H.
Ḳāthōlikāt, 236 B; 251 T, R;
413 A; 448 B, C; 454.
Ḳaumé, 417 B; 529 H.
Ḳinātha, 16 C.
Ḳiryāné, 421 A.
Knowledge, 480 C.
Ḳuḳliyyūné, 106 E.
Ḳullāsa, 242 A, B; 251 D, E, F;
289 A; 372 E; 387 A, D, F,
G; 501 H, I, J.

L

Lack of faith, 26 E.
Lack of rain, 600 N, O.
Ladder of Christ, The (on the
Trisagion), 95 B.
Lamb and unleavened bread, 4 Y.
Lament of the Virgin at the
Crucifixion of her Son, 297 A.
Languages, written and spoken,
108 D.
Lapsi, Treatise on the, by Peter of
Alexandria, 8 M.
Latrocinium Ephesinum, Acts of,
580 A.
Laughable Stories, by Barhebræus,
see *Book of Laughable Stories*.
Law, civil, 47 ii; 587 B, C, D, E.
Law, ecclesiastical, 47 jj; 587 A.
Law of inheritance, 586 bb; 587
J, K, L.
Laws, ecclesiastical, of the Maron-
ite Church, 626.
Learning, 49 Y; 393 C.
Leaven, holy, 213 B.
Lectionaries, 105 B; 106 G; 127
A; 227; 302; 331 C; 358;
391 C; 442; 506; 516; 537.
Lent, 47 yy; 82 D; 96 C;
144 B; 195 D, E.

Letter of Aba I, the Catholicos,
47 ff.
Letter of Abraham bar Dashandad,
601 C.
Letter of Andrew of Samosata,
586 N.
Letter of Athanasius of Alex-
andria, 8 P.
Letter of Athanasius, Patriarch
of Antiochia, 8 gg; 184 P.
Letter of Atticus of Constanti-
nople, 586 M.
Letter of Barhebræus, 365 E, F;
471 C.
Letters of Basil of Cæsarea, 8 Q.
Letter of Clement of Rome, see
Epistles of Clement of Rome.
Letter of Constantine, the Em-
peror, 47 A, T, U.
Letter of Constantine of Laodicea,
8 Y.
Letter of the Council of Con-
stantinople, 47 G.
Letters of Cyril of Alexandria,
8 hh; 255 B; 406 B.
Letters of David bar Paulos,
29 A, C, F, G, J, L.
Letter of Dionysius, the Areo-
pagite, 4 H; 24 G; 461 E; 539
(with the commentary of Dio-
nysius Barṣalibi).
Letters of Dionysius Barṣalibi,
152 J.
Letter of Dioscorus of Alexandria,
580 B.
Letter of Ephrem of Elam, 587 G.
Letter of Eusebius of Cæsarea,
105 I; 124 B; 332 A; 431 A;
480 J; 579 D.
Letters of Evagrius, 68 G.
Letter of the Fathers of the
Council of Constantinople, 47 E.
Letter of the Fathers of the Synod
of Gangra, 47 D.
Letter of Gregory of Cyprus, 605 A.
Letter of Gregory of Nyssa, 8 R.
Letters of Ḥenānīsho' I, Patriarch,
47 hh; 586 W.
Letter of Ignatius of Antioch, 8 L.
Letter of Isho' bar Nūn, 587 H.

Letter of Isho' Yahb II, the
Patriarch, 47 nn; 586 L.
Letter of Jacob bar Shlikko of
Bartilla, 100 B, C.
Letters of Jacob of Edessa, 4 O, R;
104 A.
Letter of Jacob of Serug, 4 O;
49 B, G; 100 B, C; 331 F,
H, I; 410 C; 588 P.
Letter of James, bishop of Jeru-
salem, 4 C.
Letter of John, the Seer of the
Thebaid, 588 L, P.
Letter of John bar Zu 'bi, 557.
Letter of Joseph Ḥazzaya, 601 F.
Letters of Khidr, son of al-
Maḳdasi Hormizd, 246 B.
Letter of Leo, bishop of Rome,
47 I; 69; 586 H.
Letter of Mārūtha of Miparkat, 47 J.
Letter of the Monophysite bishops
against Julian of Halicarnassus,
215 K.
Letter of Nestorius to Cyril of
Alexandria, 178 J.
Letter of our Father Peter, head
of the Apostles, 271 I.
Letter of Philoxenus of Mebbug,
71 H; 480 kk.
Letter of Pontius Pilate, 47 O.
Letter of Publius, governor of
Judea, 47 N.
Letter of Queen Helen, 47 T.
Letter of St. Antony the Great,
605 B.
Letters of St. Eulonius, 410 E.
Letters of Severus of Antioch,
405 C; 580 E.
Letters, Synodical, of Abu I,
Patriarch, 586 K.
Letters, Synodical, of Damasus
of Rome, 47 F, R; 586 E.
Letters of Theodore bar Wahbūn,
4 M, N; 37 D.
Letter of the Emperors Theo-
dosius and Valentinian, 47 H, S.
Letters of Timothy I, Patriarch,
47 mm; 587 F.
Letter of the Western hishops,
586 I.

SUBJECT INDEX

129

- Letter of the Western Fathers to the Christians of the East, 47 L.
 Letter of the West Syrian community at Mosul, 154 A.
 Letter containing history of Nestorius, 586 P.
 Letters from heaven, 35 G; 48 I; 80 B; 138 G; 141 B; 176 O; 184 R; 225 B; 232 H; 240 A; 352 N; 368 D; 401 E; 446 C, X; 529 E; 567 D.
 Letters, 475 B.
 Letters of the alphabet, 420 D.
 Letters, Greek, 29 K; 43 E.
 Letters, Indian, 113 E; 148 F; 420 G.
 Letters, quiescent, 47 xx.
 Letters, Syrian, 337 B, D.
 Lexicography, 2 B; 44 D; 51 I, L; 80 C; 108 A, L, M, R; 131 B, D, E, F; 204; 339 D; 340 A, F; 342 F; 396; 420 A, B, I; 424 E; 434 A; 469; 475 A; 478 A; 480 Q; 538; 553; 571; 579 B; 610 C; 614.
Lexicon, Syriac-Arabic, by Ḥasan bar Bahlūl, see *Dictionary*.
Lexicon, Syriac-Arabic, by Shim'ūn of Ṭūr 'Abdīn, 496 B.
Λειτουργικὴ σύνοδος, 580 A.
 Life of the monk Abraham Kashkrāya, 252 D.
 Life of Alexander the Great, 440.
 Life of Abbot Arsenius, King of Egypt, 85 C; 593 C.
 Life of Barṣauma of Nisibin, 365 D.
 Life of Christ, West Syrian, 520 D.
 Life of Abbot Elijah, 577 M.
 Lives of the Fathers of the desert, see *Paradise of Monks*.
 Life of Gaddai of Palestine, 577 K.
Life of the Monk Rabban Hormizd, by Rabban Shim'ūn, 61 A.
Life of Rabbān Joseph Busnāya, by John bar Kaldūn, 66.
 Life of Abbot Kārās, 21 E; 133 F; 138 H; 190 K; 446 J.
 Life of Mar Jacob, called al-a'sam, 22 E.
 Life of Mark of Mount Tarmak, 22 J; 85 J; 404 X; 441 E; 532 B; 562 aa; 593 J.
 Lives of the Martyrs of Amed, 22 A.
 Life of the forty martyrs of Sebaste, 138 L; 146 Q; 449 C.
 Life of two monks, 71 C.
 Life of Abbot Moses the Ethiopian, 608 A.
 Life of an old saint, 71 B.
 Life of Abbot Samuel of Ḳartamin, 528.
 Life of King Zeno, 138 M; 146 ll; 352 F.
 Lives of Saints, 61 A, B, C; 85; 252; 534 B (index); 593.
 Life of St. Abai, 39 E; 577 C.
 Life of St. Aḥa, 502 C.
 Life of St. Alexius, 138 P; 146 jj; 263 C; 352 E; 403 D; 445 E.
 Life of St. Archelides, 146 gg; 225 S; 263 L; 403 B.
 Life of St. Armēnius, 449 D.
 Lives of SS. Barbara and Juliana, 39 F; 146 U.
 Life of St. Barṣauma, 230.
 Lives of SS. Behnam and Sarah, 22 B, D; 146 M; 367 G; 449 B; 598 O.
 Lives of SS. Cosmas and Damian, 22 B; 240 C; 367 E; 535 A.
 Lives of St. Cyriacus and Julitta, 88 B; 146 L; 367 C.
 Life of St. Daniel the Physician, 85 A; 593 A.
 Life of St. Elias al-Asbati, 446 ff.
 Life of St. Esythius, 22 M.
 Life of St. Eugenia, 146 pp; 200 D.
 Life of St. Eugenius, 166; 200 D.
 Life of St. Eustathius, 577 L.
 Life of St. George, 85 B; 237 B; 263 D; 352 C; 446 A; 562 R; 593 B.
 Life of St. Hilaria, 138 M; 146 ll; 240 E; 352 F; 369 oo; 446 B; 534 E.
 Life of St. Jacob, 263 A, K.
 Life of St. Jacob the Lame, 577 J.
 Life of St. Jacob the Recluse, 252 E.
 Life of St. John the Baptist, 22 C; 183 E; 367 F; 369 nn.
 Life of St. John Calybita, 85 D; 593 D.
 Life of St. John of the "Golden Gospel," 22 P; 146 mm; 263 F; 352 O; 355 C; 369 nn; 403 C; 593 D.
 Life of St. John Dailomāya, 543 C.
 Life of St. John Chrysostom, 482 B.
 Life of St. John the Egyptian, 502 B.
 Life of St. John of Kephenna, 71 cc.
 Life of St. Macarius, 176 M.
 Life of St. Malké, 85 N; 200 C; 593 N.
 Life of St. Maria, 532 A.
 Life of St. Marinus, 218 C; 556 B.
 Life of St. Matthew, 85 K; 534 C; 593 K.
 Life of St. Matthew, the Hermit, 449 A; 534 C.
 Lives of SS. Maximus and Domitius, 71 E; 577 A.
 Life of St. Michael, the Monk, 257 C.
 Life of St. Onesima, 85 E; 200 A; 593 E.
 Lives of SS. Symmachus, Ḥanna and Isaiah of Aleppo, 71 A.
 Life of St. Taberon, 138 E.
 Life of St. Thomas, the Apostle, 543 A.
 Lives of SS. Thomas, Stephen and Zoṭān, 577 B.
 Life of the Virgin, 48 A, G; 122 A; 234 J; 315 A; 502 A; 524 B; 560 A.
 Lives of SS. Xenophon, his wife Maria, and his two sons John and Arcadius, 70 D.
 Life of St. Yāréth, 593 M.
 Life of St. Zai'a, 200 B.
 Life of St. Zena, 22 U.
 Lights in the Church, 545 E.
 Limbs of Christ, meaning and significance, 105 Z.

- List and history of the West Syrian Patriarch of Antioch, 484 B.
- List of names of all West Syrian Patriarchs of Antioch, 3 J.
- List of West Syrian Patriarchs, 531 B.
- List of works of Barhebræus, 159 D; 161 N; 385 B.
- Liturgy (for Liturgy of single saints, etc., see *General Index* s.v.), 3 B, D; 32 C; 35 A; 56; 73 E; 97 D; 106 G; 128 E; 215 E; 236; 242 C; 384 B; 391 B, E, F, G, H, I; 515; 527; 561 B; 566 C, V.
- Liturgy, Baptismal, 611 M.
- Liturgy of the East Syrians, 53 A, B; 78 B; 128 E.
- Liturgy, East Syrian, explanation, 84 D, E; 566 V; 604 I.
- Liturgy, Eucharistic, 611 K.
- Liturgy of the twelve Apostles, 515 E.
- Liturgy of the Maronite Church, 625 E.
- Liturgy of the Mass*, Explanation by John bar Zu 'bi, 55 B.
- Liturgy of the West Syrians, 97 D; 236; 242 C; 251 N; 254; 293 A; 298 B; 312; 366 A; 384 B; 387 B; 413; 417 A; 448 A; 451; 454; 515; 521 F; 526 C; 527 B, C; 529 J; 563.
- Liturgy of the West Syrian Church*. Explanation by Dionysius Bar-salibi, 97 D; 137 A; 183 D; 215 E; 225 C; 317 A; 386 A; 515 O; 522 C.
- Liturgy of the West Syrian Church*. Explanation by Jacob of Edessa, 317 B.
- Liturgy of the West Syrian Church*. Explanation by Moses bar Kepha, 2 B; 112 A; 155 A.
- Logic, 6 A, B; 44 A; 47 ww; 94 C; 101 A; 280; 392 I; 433 B, C; 435 A; 558; 574; 584 A; 625 A.
- Logic, by Barhebræus, see *Isagoge*.
- Lord's Day (Sunday), 87 G.
- Lord's Prayer, The, 284 B; 299 G; 393 B; 514 G; 561 B.
- Love, 26 D; 87 E; 97 F; 464 J; 607 M.
- Love, divine, 6 E; 38 A; 44 J; 392 G.
- Love of God, 14; 26 H; 331 N.
- Love of knowledge, 51 A; 338 E; 488 C.
- Low Sunday, 408.
- M
- Ma'alta*, by Barhebræus, *Grammar*, *Metrical*.
- Madiḥah, 242 E; 243; 282 G; 366 B; 382 C; 499; 523 B.
- Madrāsha*, by John Saba, 331 E.
- Madrāshé of the East Syrian church, 421 A.
- Madrāshé, funeral, 570 B.
- Madrāshé of the West Syrian Church, 383; 388.
- Magic, 341 E; 378; 444 C, D, E; 446 R; 519 B.
- Magnet*, by Joseph II, Patriarch if the Chaldeans, 487, 490, 491.
- Maimra Zaugānāya'*, by John bar Ma'dini, 471 F.
- Maimré*, collection of, by Jacob of Serug, 188; 408; 462 B; 466; 494 A-G, M; 546 A.
- Maimré*, seventy-five, by St. Ephrem, 545 A.
- Majesty of God, 94 I.
- Malefactor, the good, 223 B; 352 A; 461 A; 462 B.
- Malhamah*, by Daniel the Philosopher, 191 C; 311 C.
- Man of God, 82 C.
- Manifestation of Godhead, 450 J.
- Ma'niyātha of the West Syrian Church, 45; 241 A.
- Manual, epistolary, 314 F.
- Maps, 480 aa, bb, dd.
- Marriage, 4 bb; 8 Q; 47; 76; 171 B; 278; 391 A; 443 B; 494 B; 567 E; 586 bb; 611 E.
- Marriage-service, East Syrian, 519 D.
- Maronite Church, 450.
- Martyrdom of Persons, see *General Index*, s.v.
- Martyrdom and Preaching*, see *Preaching and Martyrdom of the Apostles*.
- Martyrdom of Pilate*, by Cyriacus of Oxyrhynchus, 127 K; 355 B; 369 kk.
- Mass, 79 A; 446 N.
- Massacres, Turkish, of the Armenians, 1896, 95 S.
- Massora, East Syrian, 98; 148 D; (see also *Puḥḥāmē*).
- Matins, 102 D.
- Māṭōniyāt, 236 C.
- Maurbé, 106 D; 333 B; 361 B; 423 B.
- Ma'wātha*, by Elijah of Anbar, see *Book of Centuries*.
- Maxims* (symbols) of Pythagoras, 588 C.
- Medicine, 46 B; 77 M, O, P; 92 Q; 96 B; 138 aa; 220 A; 248 A, B, C; 250 B, C, D; 264; 265 A, B, C; 281; 314 F; 341 D; 365 H, J; 455; 518 A; 559 A, B, C; 584 B; 589 D, E, F, G; 594; 661.
- Meekness, 480 C.
- Menārath Kudhshé*, by Barhebræus, see *Candlestick of the Sanctuary*.
- Menologium of the West Syrian Church, 321 B.
- Mental Recitations and Monthly Beauty*, by Ishāk ibn Jubair (Timothy Isaac of Amed), 268 B.
- Merchant, avaricious, 446 O.
- Merchant, The*, by John bar Penkāyé, 47 ss.
- Merits, ten, of hunger in fasting, 422 A.
- Merits of the Virgin, 48 G.
- Merits and Miracles of the Archangel Michael, 232 E, F.
- Method of praying, 369 C.
- Microcosm, 197 C; 566 W; 547 A.

Miracles, 40 T; 71 N; 138 bb;
142 B; 251 U; 364; 367 E;
458 B; 562 K.
Miracles of the Archangel Gabriel,
562 J.
Miracles of the Archangel Michael,
35 K; 232 E, F; 458 B; 520
B; 562 I.
Miracle of Cana, 387 F.
Miracles of St. Basil of Caesarea,
562 D.
Miracles of SS. Cosmas and
Damian, 240 D; 562 E.
Miracle of St. Elijah of Asbat,
146 O; 562 L.
Miracles of St. George, 22 L;
146 J, aa; 155 D; 562 G.
Miracles of St. John the Baptist,
146 I, oo; 367 F; 369 nn;
562 F.
Miracles of St. Matthias, 127 G.
Miracles of St. Mina, 458 B.
Miracles of St. Paladius, 138 C.
Miracles of Theodore of Euchaita,
562 H.
Miracles of the Virgin, 35 H, J, K;
48 E, G, J; 51 F, P; 87 J;
127 G, I; 133 C; 146 D, P, bb;
176 J, L, P; 295 G, H; 352 J,
K, L; 364; 458 B; 514 D, E;
524 B, C; 560 D; 562 A; 615;
620 B, C.
Mnemonic Tables, 100 F.
Monachism, 68 C, D.
Monasticism, 91; 118; 151 A;
330 B, C; 401 D; 466 J.
Monks, 97 I; 330 A, B.
Monophysite Doctrine, 48 C, D;
127 D; 255 A.
Months, 51 B; 113 E; 436.
Morals, 240 I.
Music, 456.
Mysteries, revealed by Our Lord
to St. Peter, and by St. Peter
to Clement, 446 I.
Mysticism, 7 A; 18 B; 30; 31;
49 Q, T, X; 60; 79 B; 86;
91; 117; 143; 151 A, B;
178 I; 185 B; 233; 330 A,
B, C, D, E, F; 348 D, F;

392 A; 401 D; 404 D; 410;
422 A, D, E; 457 C; 487;
490; 491; 532 C; 541 B;
584 C; 588 H, N, O; 601;
604 F, G; 605 A; 616 A; 631;
637; 638; 640; 645; 649;
650; 655.
Mythology, Græco-Roman, 662.

N

Name of God, 566 G.
Names, Divine, 539.
Names of Christ, 148 C.
Names of the West Syrian Patri-
archs of Antioch, 308 C.
Nature, One nature in three per-
sons and three persons in one
nature, 71 T.
Nature of Christ, 4 pp; 161 Q.
Nature of the Christian faith,
399 B.
Nature of God, 18 A.
Nestorianism, 91 C; 184 K; 255 A;
548 B; 586 O.
New Testament, Peshiṭta version,
41; 103; 148 D; 334; 368.
Peshiṭta version of the East
Syrian Church, 540 A; 551.
Commentary, by Dionysius
Barṣalibi, with exception of
the Gospels, 89 E, 343 A,
525.
*Commentary on the New Testa-
ment*, by Barhebræus, 194.
*Commentary on the New Testa-
ment*, by Isho'dād of Merw,
131 A; 541 A.
The Gospels, Peshiṭta version,
332 G; 422 B; 430; 431 B;
473; 603.
The Gospels, Ḥarklean version,
10; 42; 105 N (with Com-
mentary); 124 D; 480 T;
497.
The Gospels, Garshuni, 261.
Commentary on the four Gospels,
by Dionysius Barṣalibi, 54;
105 K; 332 F; 480 O; 513.

New Testament—(cont.)

*Commentary on Gospel lessons
of the West Syrian Church*,
119; 362.
Canons of the Gospels, by
Eusebius, see *Canons, the ten*,
of Eusebius.
Explanation of some words in
the Gospel, 83 K.
Ḥarklean harmony of the Gos-
pel, 105 O; 358.
Ḥarklean Gospel harmony for
Maunday and Thursday, 105
Q; 480 Z.
The Passion Harmony from the
four Gospels, 607 Q.
Lessons from the Gospels, 39 O;
105 B; 106 E; 124 A; 176
B, H; 272 A; 331 C; 390 C;
398 C; 438 I; 442; 516;
537; 607 H, S; 611 L; 619 B.
Magic sayings from the Gospels,
444 E.
Mysteries and sacraments
hidden in the miracles of the
Gospels, 105 X.
Parables of the Gospels, Sayings
of the Gospels, 105 Y.
*Similarities and dissimilarities of
the four Gospels*, by Dionysius
Barṣalibi, 332 F.
Table of Lessons of the Gospels,
331 B; 480 I.
Treatise on the Gospels, by
Dionysius Barṣalibi, 105 K;
480 O.
Matthew i, 1-17, 633; 636.
Commentary on Matthew v, 26,
"uttermost farthing," by
Basil Shim'un of Tūr 'Abdīn,
139 B.
Matthew v, 34, maimra on
"Swear not at all," by Jacob
of Serug, 182 K.
Matthew vii, 28/29; viii, 1-4.
Lesson of the East Syrian
Church, 590.
Matthew xi, 2, 188.
Matthew xvi, 26 Maimra by
Jacob of Serug, 466 I.

SUBJECT INDEX

New Testament—(cont.)

- Matthew xxiv, 1-44, 22 G.
 Matthew xxvi, 39. Homily by John Chrysostom, 545 H, K.
 List of miracles, parables and kephalia in St. Matthew, 480 P.
 Lessons from the Gospel of Matthew, 391 C.
 Genealogies of Christ in Matthew and Luke, 105 M; 480 R.
 Peculiarities of the Gospel of Matthew, 105 L.
 Luke iii, 11-20; vii, 18-21.
 Lectionary for the Commemoration of St. John, Peshitta Version, 516.
 Luke xxiv, 53, 632.
Commentary on the Gospel of John, by Theodore of Mopsuestia, 52 A.
 Gospel of St. John. Lesson for Pentecost, 607 P.
 Fragment of the Gospel of St. John, Peshitta version, 508.
 Lessons from the Gospel of John, 391 C.
 Acts of the Apostles, Peshitta version, 480 ee.
 Acts of the Apostles, Pauline and Catholic Epistles, Peshitta version, 356.
 Book of Acts. Pauline and Catholic Epistles, 627.
 Acts i, 6-16; Acts iv, 36-v, 9, 635.
 Acts xiii, 26-xiv, 16, 633.
Commentary on the Book of Acts, by Dionysius Barṣalibi, 89 E.
 Lectionary from the Book of Acts. Melchite Church, 658.
 Pauline Epistles, Peshitta version, 480 ii; 485.
 Lectionary of the Pauline Epistles according to the East Syrian Church, 227.
 Lectionary from the Pauline Epistles. Melchite Church, 658.

New Testament—(cont.)

- Lectionary from Pauline Epistle according to the West Syrian Uniats, 302.
 Epistle to the Romans. Epistle to the Corinthians. Maimras by deacon 'Abd al-Wāhid, 177 C.
 Epistle to the Romans. Epistle to the Corinthians. Quotations and anonymous commentary, 251 Q.
 II Corinthians ii, 8-iv, 18, 634.
 Lessons from the Epistle to the Corinthians, 391 C.
 Letter to the Colossians. Letter to the Thessalonians. Commentary by John Chrysostom, 8 kk.
 Epistle of St. Paul to 2 Timothy, 42 D.
 Epistle to the Hebrews (Commentary), 14; 42 D.
 Life of St. Paul and division of the Pauline Epistles into chapters, by Euthalius, 343 B.
 Quotations from Pauline and Catholic Epistles, 73 D.
 Catholic Epistles, 480 ff.
 Lectionary from the Catholic Epistles, according to the West Syrian Church, 331 C.
 Epistle of St. James, 42 D.
 I John ii, 4-16, 635.
 Lectionary from the Book of Revelation. Maronite Church, 623.
 Apococalypse of St. John. A homily by John Chrysostom, 21 N.
Commentary on the Apocalypse of St. John, by Dionysius Barṣalibi, 89 D.
Commentary on the Apocalypse of St. John, by John Stephen Menochius, S.J., 492.
 Acts of Matthias, 524 C.
 Acts of Thomas, 524 A; 543 A.
 Apocalyptic treatise, 225 O, Q, V.

New Testament—(cont.)

- Apocalypse of Paul, 225 V; 263 J; 299 E; 367 A; 401 I; 439 A; 446 II; 549 I; 598 A.
 Apocalypse of Peter (or Book of Clement, or Book of the Rolls, or Book of Utilities and Secrets), 70 A; 92 K; 106 F; 138 U; 225 G; 369 H; 411 B; 441 A, D; 446 I; 555.
 Epistles of Clement of Rome, see s.v.
 Testament of Clement of Rome, see s.v.
 Gospel of the Infancy, 5 B; 39 I; 48 A; 105 F; 114 B; 560 A.
 "Second Book" (Protoevangelium), 114 D.
 Annunciation of John the Baptist and of the Christ, and a commentary on it, 39 B.
 Baptism of fire, 566 I, J.
 Baptism of our Lord, 401 H; 403 N; 450 K; 186 G.
 Baptism of our Lord. Maimra by Jacob of Serug, 446 ii.
 Betrayal of our Lord by Judas, 446 K.
 Burial of our Lord, 403 S.
 The Cherub and the good malefactor. Maimra by Jacob of Serug, 408.
 Chronological events of the life of our Lord, 460 F.
 Confusion of tongues and the gifts to the Apostles. Maimra by Jacob of Serug, 408.
 Crucifixion and burial of our Lord, 105 P.
 Death and burial of our Lord. Homily by Epiphanius of Cyprus, 480 Y.
 Denial of Peter. Discourse by Cyril of Alexandria, 545 F.
 Denial of Peter. Maimra by Jacob of Serug, 408.
 Entry of our Lord into Jerusalem. Maimra by St. Ephrem, 467 B.

New Testament—(cont.)

- The Entry of our Lord into the Temple, 144 B.
 Exegetical and historical questions, 566 R.
 The Guests in the parable of the wedding in the Gospels, 401 A.
 History of the Apostles, etc., 566 K.
 How the Jews railed at Joseph and Mary, 560 B.
 Jesus Christ and His Mother, 39 H.
 Leper of the Gospels. Maimra by Jacob of Serug, 408.
 The Leper of the Gospels. Homily by Moses bar Kephā., 607 F.
 Leper of the Gospel. Homily by Severus of Antioch, 369 W.
 Limbs of Christ, 480 rr.
 The Man from whom our Lord drove the "Legion" of demons. Maimra by Jacob of Serug, 408.
 Miracles of Christ, 480 pp.
 Nativity, 39 O; 130 D; 144 B; 403 M; 450 E, F; 545 D.
 Ninety-nine commandments of our Lord found in the Gospels, 460 L; 607 C.
 Parable of the Gospel and the apple, 39 L.
 The Paralytic healed by our Lord. Maimra by Jacob of Serug, 408.
 Passion of our Lord, 44 R; 47 yy; 140; 195 G.
 Passion of our Lord. Homily by John Chrysostom, 461 D; 545 K.
 Passion of our Lord. Maimra by Jacob of Serug, 408.
 The Pharisee and the Publican. Discourse by John Chrysostom, 401 C.
 Preaching of Peter and Paul, 441 C.
 Presentation of our Lord, 95 T; 291 G; 450 M.

New Testament—(cont.)

- Resurrection of Christ, 67 D; 88 A; 127 C; 140.
 Resurrection of Lazarus. Homily by John Chrysostom, 465 L.
 Sayings and parables of Christ, 480 gg.
 Silver, the thirty pieces of silver for which our Lord was sold, 71 bb.
 Temptation of our Lord, 403 Q; 607 E.
 The Washing of the feet of the Apostles, 144 B.
 Woman who anointed the feet of our Lord. Maimra by Jacob of Serug, 446 U.
 The Woman whose sins were forgiven by our Lord. Maimra by Jacob of Serug, 408.
 Nocturns, 102 B.
Nomocanon, by Barhebraeus, 1 A; 159 C; 385 A.
 Noun, 337 E.
Nuhhār Sharwāyē, by Timothy Isaac of Amed (Ishāk ibn Jubair). See *Enlightenment of Beginners*.
 Numbers, mystical and sacramental use, 186 B.

O

- Oath, 604 S.
 Obedience to parents, 146 K.
 Obligations, 37 A; 225 L; 345 J; 379 A; 494 H.
Octoechus of the Melchites, 262 A; 582.
 Office-Book of the East Syrians, 25; 210 A; 213 A (explanation); 517 A, B; 576 (explanation by George of Arbel).
 Office-Book of the West Syrians, 329; 333 A; 350; 361 A; 372 A; 375; 413 (extracts).
 Office-Book for the West Syrian Uniats, 398.

Old Testament—

- Old Testament without Pentateuch and Psalms, 63; 279; 484; 486.
 Old Testament, some Books, with Apocrypha, 484; 486.
Commentary, by Dionysius Barsalibi, 152 B.
 Discourse on some points of the O.T., 461 G.
 Explanation of difficult words and passages in the Harklean Version, by Jacob of Edessa, 339 D.
 Explanatory notes, 342 B, F.
 Lectionary of the East Syrian Church, 506.
 Lectionary, Maronite Church, 623.
 Pentateuch, Peshitta version, 267 B; 478.
 Commentary on the Pentateuch, 132 A; 354; 477; 553.
Commentary on the Pentateuch, by Jacob of Edessa, 147.
 Genesis, 138 X; 177 A; 257 B; 339 D; 523 E; 566 Q.
 Exodus xv, 1-5, 660.
 Exodus xv, 1-21; Deut. xxxii (Song of Moses), 10-13, 284 A; 300 A; 393 B; 428 A; 507 A.
 Exodus xxx, 659.
 Numbers xxvi 15-48, 653.
Commentary on Genesis, by St. Ephrem and Jacob of Edessa, 147 C.
 Commentary on the Book of Genesis, 181; 566 Q.
Commentary on Exodus, by St. Ephrem, 147 D.
Commentary on Leviticus, by Cyril of Alexandria, 275.
Book of the Sessions, Peshitta version, 437; 504; 552.
 Books of Samuel and Kings, Garshūni, 206 B.
 1 Samuel II, 1-10 (Canticle of the prophetess Hannah), 284 B; 300 A.

Old Testament—(cont.)

- I Samuel xv, 12-20, Peshitta version, 630.
 Books of Chronicles (I/II), 11 A.
 Esther, 256.
 Job, 245; 339 D; 446 T.
 Job xviii, xix, xx, xxi, 198.
 Job, quotation, 238 B.
 Job, historical note about, 38 E.
 Job, Sūghitha, 190 L.
 Job, Story of, 229 C; 446 T.
Commentary on Job, Joshua and Judges, by Jacob of Edessa, 147 B.
 Psalms (see also *Psalter*), 4 ff; 52 B; 175 F; 234 G; 287; 483 D; 660.
 Psalms, Commentary by Daniel of Tellé, 147 E.
 Psalms, Treatise on, by Moses bar Kepha, 152 C.
 Psalm 6. Homily by John Chrysostom, 464 N.
 Psalm 149: Sing unto the Lord a new song, Maimra by Jacob of Serug, 174 H; 403 O.
 Psalm 151 (uncanonical), 31; 58 D; 193; 224; 284 A; 300 A; 393 B; 452 A; 462 A; 622.
 Psalm (five apocryphal), 31; 51 U; 579 B.
 Proverbs, 2 B; 543 G (Garshūni).
 Proverbs, explanation of symbols, 68 F.
 Ecclesiastes, 2 B; 4 gg; 488 A; 543 F (Garshūni); 588 I.
 Ecclesiastes. Commentary by John, the Seer of the Thebaid, 14; 331 J.
 Song of Solomon, 543 E (Garshūni); 588 J; 628.
 Book of the Prophets, 64; 98; 152 F, H; 427; 489.
 Book of the Prophets and other Books of the O.T., Garshūni, 624.
History of the Prophets, by Epiphanius of Cyprus, 108 H; 567 A.

Old Testament—(cont.)

- Sections of the Book of Isaiah, 607 V.
 Song of Isaiah, xlii, 10-13, 284 A, B; 300 A; 393 B; 428 A; 507 A.
 Jeremiah and destruction of Jerusalem. Maimra, 407.
 Ezekiel. Maimra on the chariot, by Jacob of Serug, 97 E.
 The Book of the Prophet Daniel, 607 U.
 Daniel, explanation of the vision, 105 E.
 Daniel, Prognostications, see *Prognostications*.
 Daniel, the Philosopher, see *Malhamah*.
 Minor Prophets, see *Prophets*.
 Jonah, 39 C; 263 H; 284 B; 446 G.
 Jonah and Nineveh. Maimré of St. Ephrem, 545 G.
 Habakkuk, 4 ee; 284 B; 300 A.
 Apocrypha, 63; 256; 279; 484; 486.
 Song of the Three Children, 83 I; 284 B; 300 A; 438 A, D; 507 B; 529 G; 537.
 Story of Bel and the Dragon, 98; 427; 489.
 Ecclesiasticus, 190 B; 256; 342 B; 412 A; 436 C; 437; 483 A; 488 A; 504; 552.
 Judith, 11 C.
 III Maccabees iv, 15-v, 5 and v, 31-43, 629.
 Book of Susanna, 11 B; 529 D; 598 M.
 Tobit (Septuaginta version), 19 B.
 Wisdom of Solomon, 4 ii; 29 B (explanation); 51 F; 127 F; 488 A; 607 T.
 Aaron, Maimra on, 138 cc.
 Aphikia, wife of Jesus, son of Sirach, 412 B.
 Burial of Aaron. Maimra by St. Ephrem and Jacob of Serug, 466 B.

Old Testament—(cont.)

- Confusion of tongues, 566 O.
 Conversation between Pharaoh and Ahikar, 237 A.
 Conversation of Moses with God, 82 A; 176 I; 223 C; 295 F; 369 S; 411 C; 446 W; 543 D.
 Creation of the Birds, 258 B.
 Creation of the Stars, 258 B.
 Days of the month mentioned by Moses in the Pentateuch, 367 H.
 Death of Aaron. Maimra by Jacob of Serug, 453 B.
 Deportation of the Jews to Babylon, 240 B; 369 mm; 500 C.
 Elijah. Maimra by St. Ephrem, 138 dd; 352 D; 446 Z.
 Historical Notes on the Patriarchs and Prophets, 161 K; 342 F; 480 A.
 Joseph, Life or Story, 146 A; 177 A; 184 Q; 257 B; 369 A; 411 D; 562 S.
 List of the Kings of Israel and Judah, 108 J.
 Magic use of the Canonical Psalms, 444 D.
 Salomon, son of David, and of the palace of Shād, son of 'Ād, 411 F; 439 C; 463 E.
 Questions, seven, which the Queen of Sheba asked, 480 jj.
 Vision of Ezra, 567 C.
 Olive, 4 Y; 604 R.
 Oneness of nature in Christ, 95 E.
Oral Confession, by Christopher de Véga, 145.
 Order of the consecration of the oil, 127 L.
Order of the Lamp, The, according to the Syrians and the Copts, 182 L.
 Order of marriage, according to the West Syrian Church, 278.
 Order of Penitence of the West Syrian Church, 128 D; 217 A.
 Order of prayers, 102 G.

Order of the renovation of the holy leaven, 128 B.
Order of service, 71 X.
Ordination, 56.
Ordinances, civil and ecclesiastical, 586 W, X, Y.
Organisation of the Church, 607 B.

P

Pains suffered by the Virgin, 127 H.
Palace, built by St. Thomas, 453 C.
Palm Sunday, 3 D; 545 E; 611 B.
Parable of the Apple, 607 J.
Paracleticon, 582.
Paradise, 65 A; 67 A; 324; 460 O; 476 A.
Paradise of Eden, by 'Abdīsho' of Nisibin, 59; 92 B, D; 212 A; 328; 421 B; 548 C; 579 B.
Paradise of the Fathers, by 'Enān-īshō', 22 N; 370 C; 403 A; 422 E; 445 F; 641; 642; 643.
Paradise of the Egyptian Fathers, by Philoxenus of Mebbug, 370 C; 403 A; 457 C; see also *History of the Egyptian Fathers of the Desert*.
Paradise of Monks, 177 B.
Passion Week, 545 J.
Passover, Christian, 195 F; 545 D.
Passover of the Jews, 545 K.
Path of the Perfect, The, by John bar Ma'dini, 6 I; 44 I; 50 H; 178 D; 331 P; 392 C; 471 F.
Path of perfection, 51 H; 331 R; 471 F.
Path of righteousness, 97 G.
Patriarchate, 47 L.
Peace, 49 M; 466 J.
Pearl, by 'Abdīsho' of Nisibin, 36 A; 212 B; 568 A.
Penitence, 20 B; 26 E; 28 B; 35 B, C; 49 G, H; 51 D; 77 E, F, G, H, I, J, L; 80 E;

97 K, L, M, Q; 127 A; 128 D; 130 B, E; 138 B; 154 B; 174 F; 176 K; 182 A, F; 183 A; 186 A; 190 L; 190 M; 214 F, G; 217 A; 232 I, J; 234 B, C, D; 251 A, C, J; 286 B; 295 C; 297 F; 299 F; 331 K; 345 D, G, H, I; 348 C; 369 Z; 377 E; 387 E; 401 G; 403 F, G; 423 C, D; 446 H, kk; 452 C; 461 F; 464 F, G, I, P, Q; 465 A, D, G, I; 488 B; 493 B; 494 D, I, J; 521 A, B; 522 B; 536 A, B; 545 K; 549 E, F; 562 N, O; 596 B; 601 W; 604 K; 611 H; 656.
Pentecost, 3 B; 67 E; 600 L.
Perfection, 47 qq; 68 E; 97 H, J; 164 C; 168 A; 282 M; 330 C; 348 E; 392 B, C; 410 F.
Περὶ Ἐμπνεύματος, by Aristotle, 43 B, C, E; 605 D.
Persecution, 47 P; 405 C.
Persons of God, 588 B.
Pharmaceutics, 250 C; 264.
Philosophy, 4 V, W; 29 A; 44 O; 47 zz, aaa; 101 A; 180 E; 190 G; 280; 282 F, J; 309; 310 B; 326; 336 C; 338 E; 339 A; 342 L; 346 A; 420 J; 471 A; 472 B; 480 Q; 530; 547 B, C, D, F; 558; 559 D; 606.
Physics, 6 A; 71 R; 211; 369 N; 376; 435 A; 559 A, D; 581 A.
Poetry, 92 R; 178 F, G, H; 182 G; 184 F, G, H; 190 L; 214 A; 242 A, B, H; 282 A; 318 B; 369 E; 382 E; 387 A; 392 D, E; 404 B, C; 445 A; 471 G; 472 C; 500; 610 A; 612; 613; 646; 647.
Poetry, by Barhebraeus, 282 B, O, M; 294 B; 338 A; 471 D.
Poetry, by Dionysius Behnam, 126 B.
Poetry, by George Warda, 214 A; 505 A.

Poetry, by Ignatius Ni'mat Allah, 282 E.
Poetry, by John bar Ma'dini, 282 C; 392 D.
Poetry, by Khāmīs bar Qardāhē, 149 B; 159 A; 178 G.
Power of God, 18 A, D.
Power of spiritual self-exertion, 601 I.
Praises of the Virgin, 48 F, H.
Prayers, 3 H; 4 P, mm; 20 B; 28 B, C, D, E, F; 55 A; 68 I; 78; 83 A, E; 86 B, C, E; 87 A; 97; 100 D; 102 C, F, H; 105 M, V; 130 B, C; 134 C; 155 J; 168 B; 175 A, B, C, D; 176 A, C, G; 184 B, E, L, S; 185 A; 190 C, D; 202; 205 A, B, D; 210 A, B; 214 F, G; 217 B; 220 D, G; 234 E, H; 241 D; 242 C, F, H; 251 O, T; 270 B; 272 D; 284 C; 285; 286 B; 287; 291 A; 293 A; 295 I; 315 B; 322; 331 A; 333 B; 345 E; 348 B; 355 E; 359 B; 361 B; 363 B; 369 R, aa, bb, cc, ff; 372 D; 377 A, C; 397; 398 C; 404 A; 438 A, B, C, D, F; 445 G; 452 B; 459; 466 K, M, N; 480 H; 483 B; 488 E; 514 C; 518 E, F; 519 F; 521 E; 526 A, D; 529 G; 542 C; 549 B, E; 564 A, H, J, M, P, O, Q; 566 aa, bb; 575 A; 588 M; 600 C; 601 T, W; 604 D, P, Q, T; 607 I, O; 611 C.
Prayer-book of the West Syrians, 283; 415; 621.
Prayer-book for West Syrian Uniats, 203; 320; 398.
Preaching and Martyrdom of the Apostles, 40.
Preparation for the Mass, 611 G.
Preparation for prayers, 359 A.
Prescience of Christ, 180 D.
Priests, Priesthood, 3 F; 49 O; 146 A, dd; 232 D; 271; 324; 476 A.

Principles, logical, grammatical and physical, 47 ww.

Problems, by Alexander Aphrodisæus, 559 A.

Profession of Faith, 95 C; 203 D, E; 215 C; 220 E; 255 A; 271 R; 308 D, E; 414 D; 460 B; 481 A; 495 C; 507 B; 514 J; 561 A; 580 G.

Profession of Faith, by Barhebræus, 79 C; 87 H; 95 P; 585 B; 616 B.

Profession of Faith, by Jacob of Edessa, 37 C; 95 P.

Profession of Faith, by Philoxenus of Mebbug, 95 Q; 105 S; 480 ll; 577 F.

Profession of Faith, by Severus of Antioch, 95 H; 138 Z; 174 A; 370 A; 457 A; 481.

Prognostications, 191 A, C.

Prognostications of Daniel the Prophet, 436 A.

Promiŷon on the Liturgy, 39 A; 298 A, C, H.

Proper names, Hebrew, 131 D.

Prophecy of the Patriarch Pāpa, 47 P.

Prosopon of Christ, 586 L.

Πρόθεσις, 44 E.

Proverbs of Agur, 365 I.

Providence, Divine, 100 A; 601 V.

The Psalter, East Syrian, 25; 58; 102 A; 428 A; 507 A; 602.

Psalter, West Syrian, 125; 193; 199; 222; 224; 260 B; 281; 284 A; 300 A; 378; 384 A; 390; 393 A; 452 A; 462 A; 622.

Puḥḥāmé, 10; 198; 334; 358; 393 C; 489; 508; 516; 627.

Punctuation, 424 B, C.

Punishment, 49 N; 77 K.

Pupils of the Eyes, by Barhebræus, 6 B; 339 A; 392 I.

Purification, 4 Y; 16 A; 330 D.

Purity of thoughts, 422 D.

Q

Quality of bread and wine, 479 B.

Questions, theological, 4 L, X; 71 M; 367 B; 435 C; 445 B; 446 P; 481 C; 520 F; 562 Y, bb; 566 E, X; 586 Z, aa; 587 I; 604 E, G; 607 R.

Quiet, 49 I; 97 F.

R

Rancour, 35 B.

Rays, by Barhebræus, see *Book of Rays*.

Rāzānāyātha, by Dionysius Baršalibi, 215 B, F.

Rebuke of the ignorant, 403 L.

Recommendations, 68 A.

Rejection of Worries, The, by Elijah of Nisibin, 189 A.

Relationship, spiritual and carnal, 4 bb.

Renewal of the earth, 55 A.

Renovation of the holy leaven, 604 M.

Repentance, 464 D; 529 C.

Reprobation of the world, 55 A.

Resurrection of the dead, 9 B; 56; 197 D; 215 A; 240 F; 403 T; 464 H; 480 ww; 494 M; 598 C.

Revelations, 22 H; 55 A; 70 A; 458 A.

Rhetoric, 371; 402 A; 625 B.

Riddles and enigmas, 4 rr; 80 D; 108 iv, Q; 190 P; 282 H; 338 D; 369 I; 404 B; 488 D; 548 A; 566 M, T.

Riddle, 94 C.

Righteousness, 190 L.

Ritual, 16 A, B; 76; 81; 92 I, M; 127 L; 128 A, C; 134 A; 171 A, B; 182 M, N; 225 F; 244; 270 A; 278; 293 A; 366 D; 380 A; 391 A, D; 443 B; 519 B; 521 A; 529 I; 533 A, B; 534 A, B; 564 C, D, F, G, K, L, N, R, S; 586 Z; 596 A; 604 J, K, L, M, N, O, S, T; 611; 625 D.

Rogations, 195 M; 566 bb.

Rules, monastic, 495 A, B.

Rukkākha, 501 H, I, J.

S

Sacramentary, by Dionysius Baršalibi, 215 B, F.

Sacraments, 13 A; 137 B; 272 B; 342 C, D; 377 E; 561 B; 566 F.

Sacred Heart of Jesus, devotion of, 228.

Sacrifices, 4 P, R; 38 F; 298 G.

Sacrifices of the Jews and the Armenians, 87 C, D; 100 E.

Sahrah (Prayers to the Virgin), 207 C; 459 E.

Salutations to the Archangels Gabriel and Michael, 203 A; 205 B.

Salutations to the Virgin according to the West Syrian Uniats, 251 L; 521 D.

Sanctification of the Church, by John Chrysostom, 127 E.

Satan, 4 P.

Sayings, pious, 68 A; 190 I; 369 X, gg; 514 L; 601 D, H.

Sayings of pagan philosophers, 420 J; 481 B.

Scala Paradisi, by John Climacus, 400.

Second coming of Christ, 494 Q.

Secrets revealed by Christ to Peter and by Peter to Clement, 70 A.

Self-exertion, 601 I.

Sermons, 274.

Sermons, by Basil Shim'un of Ṭūr 'Abdīn, 141 A; 416.

Sermons, by Dionysius Behnam, 126 A, C.

Sermons, by Patriarch Ignatius Shukr-Allah, 153; 277 B; 414 A; 460 Q.

Sermons, by Bishop Rizk-Allah, 277 A.

Service, 183 C; 291 B; 570 A, C.

Service-Book of the East Syrian Church (see also *Office-Book*), 102; 128; 135; 210 D; 219 B. C; 425; 428; 429; 432; 503 A; 520 A; 570; 604 I.
 Service-Book of the East Syrian Church, Explanations, by 'Abdisho' of Nisibin, 604 I.
 Service-Book of the Melchite Church, 81; 617; 618; 619 A.
 Service-Book of the West Syrian Church (see also *Office-Book*), 72; 90; 236; 239; 288; 296; 301 A; 303; 321 A; 350; 351; 372 A; 375; 423 A; 565 B; 572.
Seven-Hours prayer-book, 331 A.
Sewadh Sophia, by Barhebraeus. See *Speech of Wisdom*.
 Shehîma, 303; 333 A; 423 A.
 Shumlâyé of the West Syrians, 82 K; 242 D; 301 B; 382 A, B; 414 C.
 Shurrâyé of the West Syrian Church, 106 C.
 Sidré of the West Syrians, 39 A; 183 B; 365 C; 526 A.
Signs of Holy Birth, 436 B.
 Signs of vocation, 379 A.
Simhé, by Barhebraeus, see *Grammar, Prose*.
 Sin, 4 Q; 49 P; 65 A, C; 138 A; 190 Q; 207 A, B; 223 F; 464 D.
 Sketches, historical, on the Councils, 95.
 Solitaries, 97 F, I; 348 E.
 Son, Prodigal, 464 L.
 Sorrow of the Virgin, 87 I.
 Soul, 6 F, H; 9 A; 44 H, I; 47 II; 51 N; 95 A; 138 J; 161 P; 178 B, C; 324; 331 O, Q, R; 392 H; 465 I; 471 E; 476 A; 480 K; 494 F, G.
Speech of Wisdom, by Barhebraeus, 6 A; 346 A; 435 A; 471 A; 547 D.
 Spirits, evil, 190 C, D.
Spiritual Medicine, The, 453 A.
Spiritual Ship, The, by Basil Mas'ûd, 91.

Spiritual Zion, 480 uu.
 Spirituality, 47 pp; 49 B, Q; 68 F; 86 M, N; 97 F, N; 138 D; 330 E; 519 A.
 Stars, 165 B; 581 C.
 State of affairs, christological, 95 J.
Storehouse of Sacraments, by Barhebraeus, 19 A; 194; 253; 394; 470; 480 T; 549 J.
 Story, see General Index.
 Stories, pious, 71 N; 562 C.
 Stories and anecdotes, different, 133 D, E.
 Strangers, 462 B; 514 F.
 Structure of heaven and earth, 445 D.
Stumbling Block, 221.
 Sûghitha, 51 E; 129 A; 149 C, D, E; 190 L; 210 D; 245; 251 T; 295 K; 397 E; 494 J, K, L, S; 536 B.
 Sultans, Turkish, 342 J.
 Sunday, 26 I; 35 D; 195 K.
 Supplications, 210 A; 298 F, I; 322; 423 G; 514 C.
 Supremacy of the Pope of Rome, 221; 344 G.
 Symbols, explanations of, 87 A.
 Synaxarium of the West Syrians, 234 K; 318 C; 496 A.
Synodicon, by 'Abdisho' of Nisibin, 120 F; 246 A.
 Synods, general, of the Church, 271.
 Synods of the Patriarchs of the East Syrian Church, 77 Q; 121 F; 586 J.

T

Tabernacle, 108 B; 161 C.
 Takhshpâtha, 242 G; 352 B; 372 B.
 Talismans, 341 E.
Tarājīm of the Patriarch Elijah III, 201.
 Teaching of Simon Cephas in the City of Rome, 4 G.

Temple of Solomon, 161 C; 480 cc.
 Temptation of a Father in the desert, 21 A.
 Terms, philosophical, 282 F, J.
 Testament of Clement, 12 A.
 Testament of Peter or Severus al-Jamil, 174 B; 446 R.
 Thanksgiving, 465 G.
 Theology, 6 A; 31; 32 B; 36 A; 37 D; 108 O, P, Q; 123; 155 E; 208 A; 220 B; 223 G; 240 G; 290; 297 D; 308 A; 324; 349; 418; 435 A; 476 A, 521 I; 539; 541 B; 559 D; 568 A; 608 B; 616 A, C; 625 C; 640; 645; 651.
Theology, by Basil or the Maphariān Shim'un at-Ṭurāni, 247.
 Theory, divine, 605 A.
 Theory, spiritual, 601 P.
 Therapeutics, 594 A.
 Thoughts, bad, 68 J.
 Thunder and the Lightning, the, 234 A.
 Tishbhātha, 16 C; 25; 102 D; 507 B.
Tishbohta, by Elijah of Nisibin, 210 C.
 Tishmshātha, 236 C.
 Titles of Christ, fifty-two, 105 D; 480 B.
 Tomb of Moses, 4 Z.
 Tonsure of the monks, 295 L.
 Torments of hell, 218 A.
 Tortures of Daniel of Mardin, 306 C.
 Tranquillity, 14.
 Transgression of Adam, 178 C.
Treasure of Grammatical Questions, by Isho'yahb of Arbel, 509.
Treasures, by Jacob bar Shikko of Bartilla, 100 A; 349.
Treatise, christological and historical, by Barhebraeus, 365 E.
 Trinity, 35 A; 113 F, G; 160 A; 161 B; 209; 369 P; 464 A; 569 A; 601 V; 607 B.
Trinity and Unity, On, by John Ibn 'Assāl, 140.

Trisagion, 95 B ; 155 H ; 284 B ;
393 B ; 460 A ; 514 H ; 561 C.
True Belief in the Incarnation,
The, by George al-Ḥalabi,
344 A.
Truth of Christian religion, 178
A.
Turgāma, Eulogistic, by Jacob
Ḳeṭarblāya, 113 B.
Turgāmē, 129 B ; 219 A ; 314 D ;
546 A.
Turjam, 363 A, D ; 365 L ;
518 D ; 549 A ; 597 A.
Turjām, by Barhebræus, 596 C.

U

Unchastity, 48 A ; 494 B.
Unction, extreme, 203 G ; 272 C ;
611 F.
'Unitha/'Uniyātha, 20 A, B, C, D,
E, F, G, H, I, J ; 25 ; 28 A, B,
C, D, E, F, G, H, I, J, K, L ;
47 uu ; 77 C ; 80 H ; 121 M ;
130 A, B, C, D, E, F, G, H, I,
K ; 131 C ; 149 F, G ; 214 B,
C, D, E, F, G, H, I, J, K, L ;
267 A ; 428 D ; 488 D ; 505 B,
C ; 507 E ; 520 A ; 564 B ;
566 aa ; 593 I.
'Uniyātha of George Warda, 20 F ;
130 C ; 512 ; 542 C.
'Uniyātha of Khāmis bar Ḳardāhé,
20 B, E ; 28 B, G ; 130 B, D,
F ; 214 F, I.
Unity of God, 113 G.
Utility of prayers, 183 F, G, H.

V

Vanity of this world, 164 D ;
182 B, E ; 401 F ; 446 jj ;
465 C ; 494 A.
Verb, 337 C.
Versions, different, of the Bible,
65 A.
Vestments, ecclesiastical, 68 K ;
100 G ; 215 F.
Vice, 161 P.
Vigils of the monks, 190 L.
Virginity of Mary, 501 E.
Virtues, 588 N ; 86 F, G ; 161 P ;
588 N ; 601 F.
Visions, 5 A ; 39 H, O ; 83 D ;
114 A ; 225 M ; 232 A ; 458 A ;
460 N ; 529 B ; 543 B ; 549 I ;
588 G.
Visit of the Virgin to Elisabeth,
39 O.
Vowels, 38 I.

W

Way of the perfect, 6 I ; 44 I ;
178 D.
Way in which Christ came down
from heaven, *The*, 225 D.
Ways of God, 18 C, D.
Wife of the priest, 446 Q.
Winds, 71 R.
Wine, 4 jj ; 38 A.
Wine and water of the chalice,
4 Y.
Winter, 71 R.
Winter Canons, 294 A.
Wisdom, divine, 18 D ; 33 B ;
39 M ; 92 G ; 300 B ; 331 M ;
435 A, B ; 488 C ; 494 R.

Wisdom, Divine, by Barhebræus,
44 J ; 190 T ; 282 N ; 404 F.
Wonders, 461 C.
Words, Greek, 339 C.
Words, Hebrew, 339 B.
Words, difficult Syriac, 131 F.
Works, good, 14 ; 225 T ; 295 C.
Works, different, by Barhebræus,
6 E, F ; 26 H ; 33 B ; 38 A, D ;
44 J ; 83 H ; 92 C ; 138 T ;
161 D ; 169 B ; 178 F, I ;
282 B, M, N ; 294 B ; 300 B ;
331 O, P ; 338 A ; 373 C ; 392
D, E ; 450 B ; 494 R ; 500 B.
Works, metrical, by Isaac of
Antioch, 554.
Works, poetical, by St. Ephrem,
612 ; 613.
Works, various, by Evagrius, 68.
Works, mystical, by Evagrius, 330
B ; 410 B.
Works, mystical, by John of
Lycopolis (the Seer of the
Thebaid), 14.
Works, various, by Moses bar
Kepha, 2 B ; 9 ; 65 A ; 112 A.
World, creation and contents,
100 A.

Z

Zangānāya, 392 B, C.
Zajaliyāh, 365 A, B ; 366 B, C.
Zajaliyāt, 357 ; 382 C, F ; 438
E, G ; 499 ; 500 A ; 549 G.
Zodiac, 161 E, G ; 165 C ; 311 A ;
341 C ; 387 I ; 424 H ; 581 D ;
597 B.
Zoology, 652.